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A

VINDICATION,

&c.

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A

VINDICATION

OF THE

SENTIMENTS

CONTAINED IN A

"LETTER TO A CLERGYMAN ON THE PECULIAR TENETS OF THE PRESENT DAY,"

IN ANSWER TO THE

LETTERS OF THE REV. MR. WHISH,

WHICH WERE INTENDED AS A REPLY TO THAT PUBLICATION;

COMPRISING

A MORE AMPLE DISCUSSION OF VARIOUS IMPORTANT SUBJECTS WHICH HAVE GIVEN RISE TO CONTROVERSY IN THE CHURCH.

TO WHICH IS ADDED,

AN APPENDIX,

CONTAINING

A FEW REMARKS ADDRESSED TO ANOTHER ANTAGONIST.

BY

R. BRANSBY COOPER, ESQ. M.P.

London:

PRINTED FOR C. & J. RIVINGTON,

ST. PAUL'S CHURCH-YARD,

AND WATERLOO-PLACE, PALL-MALL.

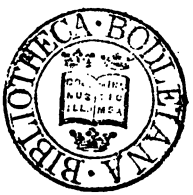
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LONDON:

PRINTED BY R. GILBERT,

ST. JOHN'S SQUARE.



ADVERTISEMENT.

A CONSIDERABLE delay has taken place in the publication of the following answers to the attacks of my Opponents, prolonged as it has been by the additional discussion into which I was unavoidably led.

This delay might be satisfactorily explained, if the world were interested in the explanation. But as that cannot possibly be the case, suffice it to say, that the subjects examined in my Letter are not of a transitory nature, and that the vindication of my sentiments is as much called for in the present state of the Church, as it could have been a year ago.

PREFATORY REMARKS.

On the first perusal of Mr. Whish's Reply to my "Letter on the peculiar tenets of the present day," I felt some hesitation as to the propriety of returning a general answer to it, though I considered some parts of that Reply as demanding an explanation from the Author of the Letter.

My hesitation arose from the following motives and circumstances. 1st. From the advice of many of my friends, who were of opinion that Mr. Whish's Pamphlet did not require an answer. 2dly. From my dislike to enter into a personal controversy with any Clergyman of the Established Church, however we might differ in sen-

timent on some doctrinal points. 3dly. From the respect I shall always entertain for several Members of that Party, who are now arrayed in hostility against me. And, lastly, from my own important avocations of a different nature. All these considerations operated as inducements with me for a while to decline the task.

But on a re-perusal and thorough examination of the intended Reply, it appeared to contain, not merely an unfounded objection to some of my quotations, but so many misconceptions of my meaning, misrepresentations of my arguments, and censures of my mode of discussion, that I felt myself called upon by a solicitude for my own defence, and a zeal for the establishment of truth, to engage in a review of the whole publication. In undertaking this task, however, I trust I shall pursue my investigation in a spirit conformable to the dictates of that holy religion, whose character I am anxious to defend, and whose tenets and

authority I believe it is the object of my Opponent, as well as myself, to elucidate and maintain.

It may perhaps be thought presumptuous in a Layman to enter the lists with a professed Theologian. But, in answer to such an objection, I beg leave to remark, that religion is the business of every man, and though in the study of Theology, (to which I have been led by particular circumstances,) I may not have attained to any great proficiency, yet no member of the Church of England can be destitute of information on this important subject, whenever he is disposed to inquire, since he has the works of so many sound Divines, both ancient and modern, to direct his search, and to assist him in the discovery of eternal truth.

As Mr. Whish has divided his Pamphlet into separate Letters, each of which professes to treat of one of the subjects which have been noticed in my publication, I shall follow

his example, by arranging my observations under distinct heads, that I may, in a more regular manner, consider the arguments which he has brought forward to invalidate my assertions.

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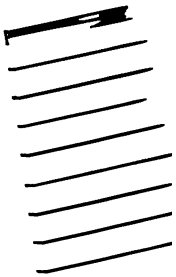
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INTRODUCTION.

ERRATA.

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—— 102 line 4 from bottom, *add* comma after authority
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—— 155 note, *for* charitalis *read* charitatis
—— 161 —— *for* mereanter *read* mercantur
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—— 426 — 17 *for* checking *read* eliciting

nents of Evangelical Truth.

This is a serious charge indeed, and upon what basis does it rest? On no other than this,

INTRODUCTION.

I CANNOT enter on this unwelcome task without pausing to express my astonishment (not to say, indignation,) at the very first paragraph in the intended Reply, which I will quote at length for the purpose of making a remark on the spirit by which it is dictated.

Mr. Whish begins with saying—"Having heard from others, that Mr. Cooper's Letter 'On the peculiar tenets of the present day,' did not contain any thing but what had been often urged by the opponents of Evangelical Truth, and as often disproved in every age since the days of St. Paul to the present time, I felt at first no inclination to give any time to the subject."

Here, by the adoption of the opinion of others, and by his own inference from their information, Mr. Whish has not scrupled to enrol the author of the Letter among the *opponents of Evangelical Truth.*

This is a serious charge indeed, and upon what basis does it rest? On no other than this,

that I have ventured, in common with a large proportion of the Dignitaries and Divines of the Church of England, to differ from that gentleman and his friends, in the interpretation of many passages of Scripture, and in the doctrines which they have deduced from them.

If I know my own heart, I would not wilfully write a word, or utter a syllable, contradictory to revealed truth, or inconsistent with Christian charity, and therefore I could not pass over such a calumny in silence; but having once pointed it out, I shall leave it with my hearty forgiveness, to the serious reflections of its author, in his private meditations and communion with his Maker and his Judge.

There is, however, another expression in the paragraph to which I have referred, which excited my surprise. It proceeds to say—"In every age, *since the days of St. Paul,* to the present time." And why, since the days of St. Paul? Why not since the days of St. James, St. Peter, or St. John? Why are the days of St. Paul used as a metonymy for the commencement of the Christian era, or rather, why is that Apostle (eminent as he is,) singled out as if he were the only preacher of the religion of Christ? I can find but one answer to this question, and that seems to be unfavourable to the views of the author.

The peculiar doctrines which are combated in my Letter, being chiefly derived from the writings of St. Paul, are considered by me as misinterpretations of his meaning, while I observe that the other Apostles have been supposed, with great appearance of truth, to have directed part of their Epistles against the errors which had arisen from these misinterpretations.

To confine, therefore, the disquisition between us to the Epistles of St. Paul, would be narrowing the ground on which research must be made, in order to discover if any particular doctrine be or be not consistent with the Holy Scriptures.

But, before I proceed farther, I think it candid to allow, that if Mr. Whish and his immediate friends seriously thought that the remarks which I made on the party termed Evangelical, were voluntary and premeditated, —not called forth by any particular occurrence, but expressly adopted for the purpose of attack, and that on himself, and other individuals in his neighbourhood, he might naturally feel a degree of irritation at such a covert proceeding, and deem it deserving of reprobation, and even of invective. This, however, I can assure him was by no means the case, and I consider it but justice to my own

character to state the motives which gave rise to the Letter, and its publication.

Solicitude for a relative committed to my charge, drew me into a correspondence with a Clergyman in a distant county, who is personally unknown to me, but who was represented as pious and respectable. I soon discovered, however, that we differed most widely on doctrinal subjects. Letter followed letter, till at length I found it necessary to inform him, that after I had maturely considered the subject, I would write to him more at large than I was able to do on that particular occasion. The result of this delay, of reflection and reading, and of close attention to the general scope of doctrine, and singular language of this class of preachers, whom I have had opportunities of hearing in various parts of the country, was the composition of the Letter actually addressed to the Clergyman with whom I had corresponded.

When it was finished and read to my friends, some of those who had been bewildered by tenets which they were in the constant habit of hearing, but did not understand, thanked me for the light they were pleased to say, I had thrown upon these subjects, and thought that others might be benefited by its more extensive circulation. Whether I did right or

not in listening to their opinion and advice, I shall leave others to judge, but the above is a true and succinct account of the causes which led to the composition and subsequent publication of my Letter.

I shall now proceed with my review.

Mr. Whish begins with accusing me of want of fairness and candour, in bringing forward charges of a most grave nature against a respectable body of men, without proof. He alleges how easy it would have been for me to have specified some of the Clergy, called Evangelical, in my own neighbourhood, or referred to some of those whom I had heard elsewhere, and who were in the habit of preaching the obnoxious doctrines to which I have alluded. I own it would have been easy, but no consideration of its facility could have persuaded me to have had recourse to such a step. I think I stand upon safer and more defensible ground, when I appeal to the evidence of my own senses, and to the general notoriety of the mode of preaching to which I have adverted, in every part of the kingdom. I have no weight nor authority, which can instigate the public to believe that such tenets are promulgated from the pulpit, on my declaration, if this be not really the case. My only authority and exculpation, is the existence of the fact; and

I own that the charge must recoil upon my own head, if it be not founded on truth. Nothing, however, could have induced me to have adopted the invidious, uncharitable, and unjustifiable task of specifying particular persons as objects of attack, for many of whom I entertain very sincere respect. We have, let it be recollected, the very highest example that can be quoted, for directing all public animadversions of an accusatory nature, against bodies of men rather than against individuals. The reason is obvious, upon a reference to its effects, when compared with the claims and dictates of Christian charity. In the former case, it is easy for those who feel self-convicted of the justice of the charge, to withdraw silently from the party to which it is addressed; in the latter, the attack upon an individual seldom fails to irritate and offend, instead of convincing.

After enumerating the points on which I conceive the generality of the Clergy, who are termed Evangelical, differ from their brethren of the Establishment, I express my hope that I have fairly represented their peculiar tenets. I trust upon the whole, that I have done so. I should, as I go on to declare, be exceedingly sorry to mis-state their sentiments; and if I have been unwarily led into

any exaggeration, I shall be ready to acknowledge my fault whenever it is brought home to my observation and conviction.

But having entered into this explanation and defence, I must be permitted to assert, on the other hand, that if I wanted a proof of the justice of my remarks, it is to be found in the Letters of Mr. Whish; for after expressly maintaining, in p. 5, that the charges advanced by me are unfounded,—after having declared, in p. 7, that there is much less difference of opinion on some points between myself and the body of the Clergy called Evangelical, than I seem to suppose, he banishes the hope which such declarations might naturally excite, by proceeding, in his subsequent Letters, to defend every successive point which I have made the subject of animadversion, and none more stoutly than that of preaching justification and salvation by faith only, without works.

I think I have some reason to complain of these double and inconsistent allegations. I can surely be guilty of only one of these offences. I have either accused this party unjustly, of preaching doctrines which they do not hold, and am, therefore, open to censure upon their disproving the accusation; or I have, on the other hand, impugned doctrines

which they conceive themselves justified in holding, and am, therefore, liable to reproof, upon their successful vindication of those doctrines. But in the Letters of Mr. Whish, I am first arraigned for ascribing to the author and his friends, tenets which they expressly disavow; and when he comes to the consideration of those tenets, they are all defended as consistent with Scripture and Ecclesiastical authorities. The correctness of this statement, I trust I shall be able to prove in the succeeding examination; and I have only to notice one other part of the Introductory Letter, in which I am accused of want of candour (p. 3.) in identifying the views of the Evangelical Clergy with those styled Calvinistic. Far be it from me to impute to any set of men sentiments which they do not profess, much less to impute to them the adoption of a system from which I recoil with abhorrence. I know not that I have any where applied to them the appellation of Calvinists, but if this party do not descend into the depths of the Calvinistical school, I have understood that they are frequently called by others moderate Calvinists, and that many of them have no objection to the title. They are not, however, so denominated by me, though they are alluded to under that prevalent name by the gentleman whose

observations are subjoined to my Letter. I can only say, with reference to this accusation, that I have freely, as I allow, and justly, as I believe, reprobated certain opinions in my Letter as Calvinistic. If I am right in such an imputation, and if similar opinions are held by any of the Clergy in question, it follows that they are so far included within the charge.

As to my tirade (as Mr. W. is pleased to term it) against Calvinism, it was drawn from me by the united warmth of my religious and political feelings. But I positively deny that the horrors of the great rebellion might have been perpetrated by Lutherans or Arminians as readily as by Calvinists. There is, in fact, no other sect of religionists who could have been guilty of such enormities, and yet have supposed that, as the elect of God, with all these crimes upon their heads, they were sure of being admitted into the kingdom of heaven. Let it be remembered, that the blood-stained Usurper himself, was cheered in his last moments by the presumptuous assurance that it was impossible to fall finally from a state of grace.

While, therefore, I would carefully avoid attributing to any man opinions which he distinctly disavows, I cannot but express some

surprise, that those who wish to disclaim the charge of Calvinism, should yet appear to be irritable on the subject, and to be offended with obvious and natural reflections on this gloomy and revolting creed.

A VINDICATION, &c.

CORRUPTION OF HUMAN NATURE.

THE object of Mr. Whish's Second Letter, is the consideration of that awful and melancholy theme, the corruption of human nature, in consequence of Adam's transgression.

And here, in order to clear the ground before us of all unnecessary difficulties, let it be understood, in the first place, that the dispute between myself and my opponent respects only the degree of the corruption introduced by the Fall,—the question is, whether it was very great, or whether it was total.

I am ready to admit, with Mr. W., and with the members of our Church in general, that the effect of Adam's disobedience was the loss of that original rectitude in which he was created; and that the inclination to evil, as well as the knowledge of it, which he derived from eating the forbidden fruit, was followed

by a depravation of nature, which he communicated to his descendants.

But then I must maintain, on the other hand, that the knowledge of good, and the inclination to it, continued likewise to exist, and that it is never entirely extinguished in man, till the moral sense is obliterated by the constant indulgence of evil desires and passions, and by the prevalence of wicked habits.

We find Adam and his immediate posterity, though become generally prone to sin, still capable of receiving, with grateful faith, the promise of a Redeemer; and of performing sacrificial, pious, and moral works, suited to the state to which they were reduced. Abel became acceptable to God, an innocent sufferer, and a type of the future Saviour of the World. Enoch was so far fitted for heaven, as to be translated thither without undergoing the common penalty of death. Those who with Seth and Enos adhered to the example of their penitent progenitor, and the will of their Creator, are recorded as having 'called on the name of the Lord;' and even denominated for their fidelity, "the sons of God." Those, on the contrary, who indulged in the propensity to sin, without the counteraction of religion, became by that indulgence gradually worse and worse, till the union of the faithful with

the wicked race contaminated the whole mass, and at length, after many generations, mankind became so universally corrupt, with the exception of a single family, as to be consigned, by the just vengeance of the Almighty, and as a terrible example to future sinners, to sudden and total destruction.

I have re-stated my opinion of the consequences of the Fall, and the gradual progress to complete and general wickedness, in order to prevent misinterpretation. So far from thinking that all good inclinations were annihilated by that event, I conceive that the combat with those inclinations, and the triumph over them, constitute great part of the nature, and increase the heinousness of sin.

If man were really reduced at once by the Fall, to such a state as to be incapable of any thing but evil, he must have ceased, from that moment, to be an accountable being.

Holy Scripture, however, though brief in its notices of the first ages of the world, furnishes sufficient testimonies to contradict such a supposition. It not only shews, from the tender mercy of God to his fallen creature, that he was still considered as an object of divine love and care; but, as I have just observed, the promise of a Redeemer, the institution of sa-

crifices, and (as we have reason to conclude,) the inculcation of duties, proved that he was treated as a being capable of faith and obedience, of the knowledge of God, and of compliance with his will.

The instances which I have already cited, not merely "of a very few eminently holy men who were distinguished exceptions from the depraved mass," as Mr. Whish allows, but even of a race who were celebrated for a time as worshippers, and even sons of God, may be taken as an evident proof that human nature was not thoroughly depraved at once; and when wickedness began to increase, especially in the family of him who had departed from the presence of God, we still find, even then, that man was not totally reprobate and abandoned, for the Almighty declares, Gen. vi. 3. "My spirit shall not always strive with man." It is evident, therefore, that up to this time at least, the spirit of God had striven to reclaim him, and consequently that he was capable of being reclaimed. When his continuance on earth for 120 years longer was conceded as the last boon of grace, St. Peter tells us that "the long-suffering of God waited in the days of Noah," and we know from another Apostle, that "His long-suffering waiteth to lead us to repent-

ance." Till every effort then was exhausted, and man became incorrigibly wicked, he was not given over to perdition.

With these impressions on my mind, derived from the Scriptures of truth, without adverting to that experience which strongly tends to confirm them, I certainly cannot assent to the doctrine of the total corruption of mankind as the immediate consequence of the Fall.

Let me now see whether Mr. Whish is a supporter of this doctrine, and what arguments he has to bring forward in its defence.

And here I hope he will forgive me, if I ingenuously declare that I cannot comprehend nor ascertain exactly what his opinions are.

They seem to me so contradictory and inconsistent with each other, first conceding to and then denying my propositions; agreeing with them in one page, and disagreeing in the next upon the very same point, and are in many instances delivered in so loose and indecisive a manner, that I want a clew to extricate myself from the labyrinth in which they involve me.

In the first Letter, for instance, Mr. W. asserts for himself and his brethren, (p. 5.) that they do not contend that "we inherit from our progenitors all sinful propensities, without any disposition to good."—That "they do not

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one moment hesitate to admit (p. 7.) the possibility of pleasing God under his earlier dispensation," and "that in every age man has not been left without assistance, but has had means and powers, through the hope of a Redeemer, to become acceptable to God." Mr. W. also expresses his belief (p. 16.) "that it is the impression on the minds of the Evangelical Clergy in general, (as it is the decided impression on his own mind) 'that we ought not to blacken the character of man in order to exalt the merits of our Redeemer, but to judge of it according to the testimonies of Scripture, with soberness and truth.'" He also allows (p. 12.) that mankind arrived by degrees at that pitch of wickedness and fearlessness of sinning in their actual practice, which at length provoked the Sovereign of Heaven to destroy them by the Flood. And in p. 137, he again says that he and his friends "do not represent the immediate effects of the Fall, 'as rendering man at once a mere mass of corruption, and a fit companion for devils.'"

Now, in all these sentiments, most of which are, in fact, copied from my Letter, I should most cordially rejoice, and hail with satisfaction the perfect coincidence which subsists between my own opinions and those of the Clergy who are termed Evangelical, if I found

no subsequent contradiction to the principles which are here so readily admitted.

For it is obvious that the above concessions are entirely inconsistent with the doctrine of the total corruption of mankind. Such a corruption must undoubtedly exclude all disposition to good. It must prevent the possibility of doing any thing to please God, or of rendering ourselves acceptable to Him. Total corruption can allow of no gradations, no increase of iniquity, nor can it even admit of exceptions, unless by the miraculous interposition of the Deity. It is in short nothing less than that mere mass of depravity alluded to above, which renders man at once a fit associate for infernal spirits; a state of absolute, complete, hopeless, and inevitable sin and misery.

And who could suppose, after the mitigated view which the Author of the Reply to my Letter has just been proved to have taken of the effects of the Fall, that we should find him in his 10th page actually supporting the doctrine of man's total corruption in consequence of that event, and maintaining that all the controversy with the Evangelical Clergy, as they are called, turns upon this point?

Waving, however, for the present, any farther consideration of this glaring inconsistency,

let us proceed to examine by what arguments and authorities the doctrine in question is defended. A few pages of my Opponent's Pamphlet are occupied with stating my opinions, and rather cavilling at than directly contradicting them.

I am ready to acknowledge that I may unwittingly be in the wrong, but I trust I advanced my opinions without arrogance, and on reconsidering them, I am not conscious of error.

I have asserted my belief, that, though on tasting the forbidden fruit, Adam fell from a state of innocence, and became liable to the penalty of death; though his nature was debased by his offence, and that of his posterity deteriorated, yet with the knowledge of good and evil which he had acquired, he still retained a tendency to both. I define what I mean by good, in stating that it implies many of those qualities, which in our renewed nature are agreeable to the will of God, and among these I enumerate love, friendship, pity, gratitude, generosity, and reverence for a Divine Being. Now Mr. Whish acknowledges (p. 11.) that "man possesses much that is morally good towards *man*, justice, humanity, benevolence, gratitude, generosity, &c., but he passes over entirely the other quality of reverence for

God, upon the general prevalence of which, Cicero grounds his belief in the existence of a Deity; and 'whose being and eternal power and Godhead St. Paul declares were made manifest to the Gentiles, and left them without excuse."'

Mr. Whish maintains that "man, independent of Divine Grace, is destitute of a *right* state of the heart towards God; *i. e.* of supreme, and consequently of all *genuine* love towards God." I admit, that without Divine grace, man would be destitute of the best feelings, and highest cause of gratitude towards God. It was that grace, as I conceive, which in his primeval state, first communicated to His newly created servant the knowledge of His existence, and such an acquaintance with His attributes as might induce this dependent being to look up with reverence and affection to his Creator. I admit likewise that the genuine love of God in all his infinite perfections arises in a great measure from His subsequent revelations, and more particularly from that stupendous instance of His loving-kindness to fallen man, the redemption of the world by the death of His only Son. I admit, too, what I am sure Mr. Whish will not deny, that all the good qualities which can be attributed to man in his natural state, depend for their acceptance

with God, on the motives from which they proceed, and in Christians are acceptable to Him only as they are agreeable to His revealed will, and are the fruits of His preventing and assisting grace.

But all that is necessary to my argument in this part of our discussion, is the acknowledgment that man, after his expulsion from Paradise, retained tendencies to good, both moral and religious. The moral tendencies have been allowed by my Opponent, and I presume, after what I have just observed, the religious cannot be denied. Consequently man did not become totally corrupt by the Fall.

Mr. Whish, however, goes on to say, that "man, independent of grace, is at enmity with God, averse from the knowledge, love, fear, and service of him; and this alienation of the heart and will, he and his friends trace to a depraved nature, inherited from Adam as its source and origin." Here I must hesitate to agree both with his premises and conclusion.

Whether man can be considered at any time as totally destitute of grace, except when judicially abandoned in consequence of sin, I may be allowed to doubt. The knowledge of God, and of our dependence upon Him, as I have just observed, must surely be derived ori-

ginally from this source, and increased by reflections on the order and government of the world in which we dwell. Adam, even after his fall, was evidently possessed of this knowledge, and is presumed both by myself and my antagonist, to have been penitent and pious. It cannot, therefore, with any shew of reason be supposed that he communicated to his descendants a nature more corrupt than that to which he had degraded himself by his offence. As far as tendencies to good subsist in the mind of man, I must venture to deny that he is an enemy to God, or averse from His worship. It appears to me, on the contrary, that when he experiences blessings or deliverances, it is natural to man, under almost any system of religion, to look up to God with gratitude and love; and it is equally natural to regard Him with fear and dismay when he is suffering punishment, calamity, or pain. God would surely be regarded as a Father and a Friend, if we were not conscious of offences against the monitor which He has placed within us. It is sin, and sin alone, that is, transgression against the dictates of our own consciences, which produces an aversion to His service. "The carnal mind, or an indulged inclination to the sinful lusts of the flesh, we know is enmity with God," *i. e.* opposed to His will. We offend

Him, and therefore dread to approach Him. But it is love to sin, not hatred to God which draws us away from Him, and remorse and repentance for known offences, till the heart is hardened by the deceitfulness of sin, still show a natural and filial connection between the creature and his Creator.

It is allowed on all hands that the repetition of wicked practices, and the adoption of wicked habits, may render man at length perfectly callous to the dictates of conscience, but till he arrives at such a pitch of depravity, I do not think he can be said to be "averse from the knowledge, fear, and service of God."

As the consequences of this disquisition are of great importance to a right understanding of our condition in the sight of God, I wish to fortify my opinion by an extract or two from the admirable work on "Regeneration in Baptism," by the present Bishop of Gloucester.

He says (p. 230 of that work) "It is almost needless to examine that metaphysical system which ascribes the taint and corruption of human nature to man's hostility to the principles of holiness, and then attributes this hostility to his inveterate hatred of God as the avenger of sin; or of that pedigree of original sin, which refers back the corruption of the affections to the perverseness of the will, and the perverse-

ness of the will to the absolute darkness and distortion of the intellect. For these notions have no colour of scriptural authority, and are contradicted by the history and experience of human nature. Man, indeed, when his conscience upbraids him with his sins, endeavours to silence its reproaches, and withdraws his mind as much as possible from the thoughts of God, and from fear of the consequences; but *he does not naturally hate God* as the avenger of sin. His habits are too often directly opposed to the principle of holiness in consequence of the corrupt state of his affections, but he is not naturally hostile to the principle of holiness itself."

Again, he says (p. 232.) "But the truth is, that if man ever does positively hate God and the principles on which his laws are grounded, this state of mind is so far from being natural, that it can only be the effect of great degeneracy, of deplorable and brutal ignorance, or of confirmed habits of wickedness and impiety."

Mr. Whish proceeds to comment on my observations respecting the progress of evil from the Fall to the Flood, and concludes with a remark, in which I concur, that the solicitations of sin generally find very ready access to the human heart. He then goes on to say, "that the universality of man's wickedness before the

Flood, with the exception of one family, obviously shews that human nature is *deeply* infected by sin," (with which likewise I do not disagree,) and adds, that "it is inexplicable on my hypothesis," which describes human nature as "indifferent to evil or to good," *i. e.* inclined to the one as much as the other.

Now I must beg leave to assert, that I have said nothing about indifference to evil or good. All that I have expressed is my belief "that we do not inherit from our progenitors all sinful propensities, without any disposition to good. On the contrary, I feel persuaded that we are not only naturally endowed with a knowledge of good and evil, but with a tendency to both." I say nothing of the proportions between them, nor of the degree to which they prevail. I cannot presume to ascertain them.

Even supposing the two propensities to have been originally equal, it must be obvious to a reflecting mind, that good, being a remnant of man's primeval rectitude, and of his conformity with his Maker's will, and evil being directly contrary to that will, every repeated indulgence in the latter weans him more and more from the favour of God. It finds, likewise, powerful advocates, not only in the pleasures and passions of our natural frame, but in the

instigations of the tempter. It first overcomes and then stifles good suggestions, and when confirmed by bad habits, it leads eventually to hardness of heart, to persistance in crime, to misery and perdition. Good inclinations, on the contrary, require the support of God's laws and God's grace, as well as of our own exertions, to render them efficacious in forming such a character as may be denominated righteous and acceptable in the sight of God; and this distinction will, I trust, justify the view I have taken of the original nature of fallen man.

Mr. Whish says (p. 13.) that I lay great stress on evil example. On the contrary, I do not dwell upon it at all. I merely allude to the influence which the wicked race seem to have had over the righteous after their intermarriages; and what he observes about the restraints of society, depends entirely upon the circumstance of its being a moral society. If, on the contrary, the majority of which it is composed be vicious in their character, as is not only presumed, but asserted in the sacred text; there is nothing which tends more rapidly to accelerate the progress to iniquity.

But here I am asked with some degree of triumph, what I make of the case of Cain himself, of one "who was educated by a pious parent in the fear and service of God?"

I readily reply, that I see no more difficulty in reconciling the wickedness of Cain to the system which I am defending, than the righteousness and piety of Abel.

They are the fruits of the two opposite principles, the one augmented by the suggestions of the devil, the other fortified by the assistance and favour of God. It is wonderful to me that the example of Cain should be selected as a proof of the total corruption of human nature, when that of his brother is so decidedly adverse to such an inference.

What Mr. Whish observes respecting the non-existence of evil examples at that time, has nothing to do in an argument with me, because, as I said before, I make no observation whatever upon evil example immediately after the Fall.

But as the case of Cain has been brought forward in corroboration of Mr. Whish's views, I will not dismiss it hastily. What Mr. Robinson, who is here quoted, means by characterizing the first murderer, "as a dissembling formal hypocrite, &c.," I cannot comprehend. I see in him one who at the preference given to his brother's offering by the God whom they both worshipped, is inflamed by the vile passions of anger and envy, and instead of controlling them, as he might have done, cherishes

them in his bosom till they arise to settled hate, and at length, instigated by the adversary of mankind, and by his own violent passions, he is hurried into the commission of the most horrid crime which can be perpetrated by man.

But even with the wicked Cain, before his last offence, the Father of mercies condescends to expostulate. "And the Lord said unto Cain, why art thou wroth? and why is thy countenance fallen? If thou doest well shalt thou not be accepted?" It is evident, therefore, first from this passage, that Cain had it in his power to do well and to be accepted. He was not prevented by the native depravity inherited from his father, (which, in fact, is the only point in question between Mr. Whish and myself,) from becoming righteous and acceptable to his Maker. It is evident from hence, likewise, that doing well has ever been, from the creation of the world, what it continues to be to the present time, one chief ground of acceptance with God; and we have reason to think, from the divine address, that Cain's offering was rejected, not so much from his mistake of the service required, or from the substitution of a less valuable offering, as from his previous indulgence of evil desires, and his

readiness to listen to the temptations of the enemy of mankind.

St. John says, "Cain was of that wicked one, and slew his brother; and wherefore slew he him? Because his own works were evil, and his brother's righteous." Here then began the grand distinction between the righteous and the wicked, in two eminent examples of good and evil, which has still continued to subsist under all God's subsequent dispensations, and is the great and distinguishing feature between the children of God and the children of the devil.

Cain and Abel sprung from one father, and that after his fall; and while Abel's innocence and piety shew that man after that event was capable of the highest advances in goodness and holiness, it is obvious likewise, from a careful examination of Scripture, that even the depravity of Cain did not arise from the total corruption of his nature, but that it might have been counteracted, and that it was the consequence of passions inflamed by indulgence, unsubdued by remonstrance, and hurried on, by the influence of the tempter, to the commission of crime.

But Mr. Whish still proceeds in his objections to my observations. "It is argued,"

says he, (p. 15.) " that human nature is not totally corrupt, because we see Noah, a descendant of Adam, with no other guide than the primary revelation of the will of God," (on which he observes, " how can that be known?" and to which I answer, what other guide could he have?) " a just man and perfect in his generations." This he says, " I consider as a proof of the possibility of pleasing God under his earliest dispensations, which no one can deny." I am obliged to him for the concession; but surely he does not feel its force, for total corruption, as I observed before, must exclude the possibility of pleasing God.

" The only question is," according to Mr. Whish, " how he became just and perfect, and whether his piety is to be ascribed to an inclination to good left in human nature." I should answer that it must undoubtedly be so to a certain degree, in all who obey the will of God; otherwise, man ceases to be a rational creature, and becomes a mere machine. There is nothing upon which the Spirit of God can operate, unless we suppose that He at once miraculously transforms a perfectly corrupt being into one capable of serving and pleasing Him. Mr. Whish has not positively asserted that such is his opinion, and I am sure

I would not willingly impute it to him, for I cannot perceive in what it differs from Calvin's personal election and irresistible grace.

He says, indeed, the Scriptures tell us that "Noah found grace in the eyes of the Lord." They certainly do, and they tell us also why he found grace or favour in his sight. Because, as in the case of Abel, his works were righteous; because "Noah was a just man and perfect in his generations." He became so, not merely by an innate tendency to good, as Mr. Whish insinuates that I assert, (p. 17.) though I assert no such thing; but from a regular adherence to the belief and obedience derived to him from his repentant progenitor and virtuous ancestors, under the influence of divine grace, or in other words, as I asserted in my Letter, from his adherence to "the primary revelation of the will of God."

I have no doubt but Noah was animated by faith in the promised Redeemer of mankind, the hope and prospect of good and pious men in all ages of the world, obscure indeed at first, but gradually brightening with the progress of time from the days of Adam to the birth of Christ; but the faith for which he is commended in the Epistle to the Hebrews, is the belief that he and his family should be saved in the ark which he was commanded to

build, when the whole world beside was devoted to destruction. It was this firm trust in the promises of God, which by its contrast with the infidelity and wickedness of mankind "condemned the world, and made him an inheritor of the righteousness which is by faith." In like manner also, Abraham, the father of the faithful, he who rejoiced to see the day of Christ, and who saw it and was glad, as it was prefigured to him in the type of his beloved son prepared to be offered up as a sacrifice;—Abraham himself is particularly praised, because "against hope he believed in hope," that he should be the father of a son in his old age, and however improbable, "he staggered not through unbelief, but was strong in faith, giving glory to God—and was firmly persuaded that what He had promised He was able to perform, and therefore it was imputed to him for righteousness."

The faith then here commended, is not an indefinite persuasion of the mind, which is sometimes spoken of in terms that render it nearly incomprehensible, but a firm, well grounded, active trust, in the specific promises of God made to the believer, and which though connected with the future death and redemption of Christ, had no immediate reference to them at the time in which it was exercised.

And here I cannot help observing, that while Mr. Whish, in his 15th and 16th pages, attributes the justice and perfection of Noah merely to his faith, and seems even to merge those qualities in faith itself; he quotes Scripture partially. He refers indeed to St. Paul, where he is justly describing faith as the principle of good actions, and by whom Noah is numbered among the elders eminent for that quality; but he omits to cite St. Peter, by whom he is equally celebrated as a preacher of righteousness[a]. Indeed, when we consider the character of Noah, exhibiting a bright example to a careless and wicked world, engaged in admonishing his sinful fellow-creatures, during the whole time in which the ark was building; when we look to the testimony of Scripture, and find him described "as a just man and a perfect;" when it is expressively declared in the last verse of the 6th chapter of Genesis—"Thus did Noah; according to all that God commanded him so did he;" and when in the opening of the 7th chapter, we find this glorious attestation to his conduct from God himself: "And the Lord said unto Noah—Come thou and all thy house into the ark; for thee have I seen righteous before me in this genera-

[a] 2 Pet. ii. 5.

tion;" who can doubt for a moment, but the Patriarch was eminent for his obedience and good works, which in this, and every other instance, are necessary to be combined with faith, in order to render the character complete and acceptable in the sight of God?

I cannot but lament that so early in the progress of this discussion I should have to notice an encomium on faith alone, in speaking of one of the brightest worthies of the ancient world, and a neglect of those virtuous qualities by which he was distinguished, and which drew down upon him the favour and commendation of his Maker.

Mr. Whish proceeds to sum up his objections to my theory, in the following sentence, (p. 17.) "The evidence then, of facts furnished by the antediluvian world, from the murder of Abel to the day when Noah entered the ark, so far from invalidating the doctrine of man's total corruption, most strongly corroborates it.

After the answers I have given to those objections, I think I may venture to say, without arrogance, that the facts, fairly considered, lead to a very different conclusion.

We now come to the consideration of the conflict which St. Paul describes between the

tendencies to good and evil in the mind and heart of man, and which I consider as a strong proof in favour of the arguments I have used, that the dispositions to good are not entirely extinguished in consequence of the Fall. And here I cannot avoid remarking on the tone assumed by my Opponent. He seems to consider the μετασχημα, or assumed character of St. Paul, as a novel hypothesis, instead of being, as in truth it is, the professed Opinion of the Church from the times of the Apostles down to the latter days of Augustine.

I profess my astonishment in a note, with reference to this subject, that the intention of St. Paul should ever have been mistaken, and the description applied individually to himself. I consider the supposition wholly untenable. It is contradicted by the well known custom of St. Paul in addressing his converts, by the strongest internal evidence of his real meaning, and by the character he has given of a true Christian being decidedly inconsistent with such an idea.

I add, likewise, " that the expressions do not apply to St. Paul, for he was never alive without the law. He was born a Jew, and therefore under the law." This " miserable criticism," as Mr. Whish is pleased to call it, he declares to be " neither new nor wholly

unsupported by commentators." I did not state it as a new idea, though I was unconscious at the time whether it was original or borrowed. But the question is, not whether it be new, or supported by authorities, but whether it be just and valid. Mr. Whish asks if it can be true, that a man who may be said to have lived without the law in the early part of his life, when ignorant of it, ceased to live when he came to the knowledge of it. This is a question which scarcely requires an answer. St. Paul explains intelligibly what he means by death, as I shall take occasion presently to shew; but if the word *die* be taken in a figurative sense, Mr. W. says that the term *alive* must be explained in the same manner. According to this gentleman's notion, however, the figurative life would be liable to as strong an objection as the natural death.

But even allowing his observation to be true, I say without fear of contradiction, that St. Paul never was literally or figuratively alive without the law. Hear his own account of himself in the Epistle to the Philippians [b]. "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, as touching the law a Pharisee."

[b] Phil. iii. 5.

Hear again what he says before king Agrippa[c], "My manner of life from *my youth*, which was *at the first* among mine own nation at Jerusalem, know all the Jews which knew me from the *beginning*, that after the most straitest sect of our religion, I *lived* a Pharisee." Is it credible, that after having declared, not only that he was circumcised the eighth day, but that from his *youth*, from the *beginning*, he had *lived a Pharisee*, St. Paul could have asserted of himself, either actually or metaphorically, that he was ever alive without the law? Assuredly not.

But as Mr. Whish has dilated upon this passage at considerable length, I may be allowed, with the assistance of commentators, to argue it more at large. The contrary opinion to that which I am defending, is followed by these appalling but undeniable consequences; that a Christian,—not merely a nominal, but a real Christian, one who is a partaker of divine grace, and lives up to the religion he professes, may be as corrupt and abandoned as a wicked Jew or a Heathen. It is therefore of the highest importance to the truth and glory of the Gospel, that such a doctrine should not be received but upon the clearest evidence. And

[c] Acts xxvi. 4.

I think it will be found on examination, that every deduction of reason, and every declaration of Scripture, militates against it.

In the first place, nothing can be more common than the change of person by St. Paul, and the application to himself of what is intended to be addressed to another. It has been justly observed, that when he is constrained to speak in the language of reproof, he generally makes the offensive statement in his own name to soften the rebuke. As—"If the truth of God hath more abounded through *my* lie unto his glory, why am I yet judged as a sinner[d]?"—"For if *I* build again the things which *I* destroyed, I make *myself* a transgressor[e]." "All things are lawful for *me*, but all things are not expedient; all things are lawful for *me*, but all things edify not[f]." "Conscience I say, not *thine* own but of the others; for why is *my* liberty judged of another man's conscience[g]?"

Here there is an immediate transition of the person in the same verse, from *thine* to *my*. In the next chapter, when he is rebuking the Corinthians for their abuse of the Lord's Sup-

[d] Rom. iii. 7. [e] Gal. ii. 18. [f] 1 Cor. x. 23.
[g] 1 Cor. x. 23. 1 Cor. x. 30.

per, he says in the conclusion, "For this cause many are weak and sickly among *you*, and many sleep. For if *we* would judge *ourselves*, *we* should not be judged. But when *we* are judged, *we* are chastened of the Lord, that *we* should not be condemned with the world."

Here he evidently takes upon himself, in common with others, what could not be in any degree imputed to him individually. In the 13th chapter of the same Epistle, he says, "Though *I* speak with the tongues of men and angels, and have not charity, *I* am become as sounding brass or a tinkling cymbal. And though *I* have the gift of prophecy; and understand all mysteries and all knowledge; and though *I* have all faith, so that *I* could remove mountains, and have not charity, *I* am nothing." And this is said in an exhortation to brotherly love, when he is pointing out to his converts, "a more excellent way" than even the best supernatural gifts of the Spirit.

It is unnecessary to multiply examples, but St. Paul frequently explains his own intention. "I speak as a man[h]." "I speak after the manner of men because of the infirmity of your flesh[i]." "These things brethren I have

[h] Rom. iii. 5. [i] Rom. vi. 19.

in a figure transferred to myself and to Apollos for your sakes." " μετασχηματισα εν εμαυτον."

I have, therefore, I hope, made good my assertion, that the change of person is common with this Apostle. And now let us come to the passage in dispute. I presume I may be permitted to say, that the object of St. Paul on this occasion, was to shew the superior efficacy of the Gospel through the aid of the Holy Spirit, to that of the law without the same assistance, as well as to all the efforts of the natural man before the law; and that any explanation of the passage inconsistent with this object cannot be true. St. Paul, therefore, in my apprehension, must be understood as speaking successively, in the persons of a Heathen or natural man, a Jew and a Christian. In the first character he says, " I (or the natural man) was alive without the law once,"—that is, before the law was given[k]; and if I may be allowed to paraphrase it, he asserts that such a man lived free from the restraint of positive injunctions, and alive only to the sensations and passions of his own mind and heart, and without a clear knowledge of sin, for " without the law sin was dead." But

[k] Προ του Μωσεως. Before the law came. So Chrysostom, Œcumenius, Theodoret. Vide Whitby's Par.

St. Paul adds, (and now he speaks in the character of a Jew;) "when the commandment came, sin revived and I died;" that is by the bringing in of the law, sin was made manifest as a breach of the commandment, and became liable to a curse. He shews, likewise, how it was the cause of death to the Jew. "For sin, taking occasion by the commandment deceived me, and by it slew me." That is, his carnal desires, which he found it difficult and almost impossible to resist, betrayed him into sin, and therefore exposed him to death and condemnation. He then goes on to describe, in the most striking manner, the conflict between good and evil within him, allowing that the law is spiritual, holy, just, and good, but that he, (i. e. the Jew he is describing) is carnal, sold under sin,—"for that which I do, I allow not; for what I would that do I not, but what I hate that do I."

This is a declaration similar to the confession of the Roman poet, made by man in his natural state, but with a consciousness of good and evil—"Video meliora proboque, deteriora sequor."

The whole description likewise corroborates the position which I am called upon to defend. It shews that the propensities to good still continue to exert their influence on the mind

of man, though too often in vain, when they have to contend with the evil and powerful propensities of the flesh.

St. Paul acknowledges, in the person of a Jew, that "he delights in the law of God in the inward man, but he finds a law in his members warring against the law of his mind, and bringing him into captivity to the law of sin which is in his members[1]." This causes

[1] Mr. Whish asks if it is to be believed that any man not led by the Spirit of God, can say with truth that he delights in the law of God in the inner man. I can only answer that St. Paul is here speaking as a Jew, and that David in the 1st Psalm describes the righteous man as one "whose delight is in the law of the Lord." In the 19th Psalm he says, "The statutes of the Lord are right, rejoicing the heart," and he evidently speaks of their general effect. Of himself he declares, in the 119th Psalm, that God's "testimonies also are my delight and my counsellors." This is the frequent sentiment of good men under the law, and yet it did not prevent even David himself from falling into gross sins. I can discover no reason, moreover, why the natural man under the influence of the moral sense implanted by his Maker, should not when brought to a knowledge of God's law, internally approve and rejoice in it. Indeed we see instances in the Scriptures where individuals of the Gentile world, as Cornelius and others, had not only approved but embraced the law as the guide of their conduct.

In fact, though we may believe that good men, under the earlier dispensations of God's will, became so by the assistance of Divine Grace, yet the assurance of the constant and powerful aid of the Holy Spirit, was only promised by the

him to exclaim—" O wretched man that I am, who shall deliver me from the body of this death?"

And now St. Paul assumes with joy and gratitude the Christian instead of the Jewish character, and breaks forth with exultation,—" I thank God, through Jesus Christ our Lord!" And why does he thank God? Because he is delivered from the thraldom in which he had been held, and declares that the " law of the spirit of life had set him free from the law of sin and death." " For there is now no condemnation to them which are in Christ Jesus, who walk not after the law, but after the spirit." And he goes on to shew that ' what the law could not do by reason of its weakness, God hath done by the death of his Son,' " condemning sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the law, but after the spirit." That is, the Holy Spirit, which is given us under the Gospel, enables us to fulfil the righteous-

Gospel, and it was the want of this which St. Paul so feelingly laments.

As to the natural man not receiving the things of God, let it be recollected that the word used is ψυχικος not φυσικος, the animal or sensual not the natural man; and it is readily acknowledged that the carnal mind is ' enmity to God, and not subject to his will.'"

ness required by the law. He then observes, that "they that are after the flesh do mind the things of the flesh, but they that are after the spirit, the things of the spirit; for to be carnally-minded is death, but to be spiritually-minded is life and peace."

The scope of St. Paul in the above train of supposition and argument seems abundantly clear. He proceeds from the state of man without the law, to that in which he is placed under the law, and then to that into which he is exalted under the Gospel; shewing most forcibly the great advantages derived from the death of Christ, and the consequent gift of the Holy Spirit. But the supposition which Mr. Whish defends, and to which I cannot again allude without repeated expressions of astonishment, disturbs and confounds the whole course of St. Paul's reasoning, and degrades the Gospel, not only to a level with the law, but with the condition of the uninstructed heathen.

And can it be supposed that St. Paul, who has just declared that there is now "no condemnation to those who walk not after the flesh but after the spirit"—that "to be carnally-minded is death, but to be spiritually-minded is life and peace;" who tells the Galatians that "they that are Christ's have cruci-

fied the flesh with the affections and lusts"—who rebukes the Corinthians for being carnal, and walking as men; who exhorts his disciples frequently to imitate his example, and to be "followers of him as he is of Christ?" Can it be supposed that the same St. Paul could say of himself as a Christian, "I am carnal—sold under sin?"

Having thus enlarged on the view which I had taken of this subject in my Letter, I beg leave to refer to some of the respectable authorities by which that view is confirmed.

Whitby, in his Paraphrase on this passage says, "It has been a controversy since St. Austin's time, whether St. Paul here speaketh in his own person, or in the person of a regenerate man, or in the person of a Jew conflicting with the motions of sin only by the assistance of the letter of the law, without the aid and powerful assistance of the Holy Spirit; which is as great an instance of prejudice and the heat of opposition to pervert the plainest truths as can haply be produced; for I think nothing can be more evident and unquestionably true than this, that *the Apostle doth not here speak of himself, in his own person, or in the state he was then in;* but as the ancient commentators do interpret him, δι εαυτου τον κοινον ανθρωπον δηλοι, *by himself he represents man*

in common, and saith, not as he might have done, you that are under the law are carnal, but, *representing what belonged to them in his own person, and so taking off the harshness and mollifying the invidiousness of the sentence* by speaking of it in his own person, he saith, "*I am carnal sold under sin.*" So Photius and Œcumenius. Theodoret also doth inform us that the Apostle here introduceth, v. 14. τον προ της χαριτος ανθρωπον, *a man before grace overcome by his passions, for he calls him carnal, who had not yet obtained the gift of the Holy Spirit.*

So Origen also, frequently, in his commentary on the place. And St. Austin saith expressly and frequently, "*Describitur homo sub lege positus, ante gratiam. Quo loco videtur mihi Apostolus transfigurasse in se hominem sub lege positum. Et in hæc verba Non ego operor illud, &c., loquitur adhuc ex persona hominis sub lege constituti, nondum sub gratia.*"

St. Austin did indeed afterwards, when heated by the Pelagian controversy, adopt a different opinion, but this versatility does no credit to his judgment nor to his character.

"For confutation of this dangerous opinion," as Whitby justly calls it, he goes on to quote several texts which I have already cited, as tending strongly to disprove it.

Bishop Jeremy Taylor, in his Life of Christ,

says of this passage, "But the person described here by St. Paul, is not any justified person, not so much as a Christian, but one who is under a state of direct opposition to the state of grace, as will manifestly appear if we observe the antithesis from St. Paul's own character. For the man here named is such, as in whom sin wrought all concupiscence, in whom sin lived and slew him, so that he was dead in trespasses and sins; and although "he did delight in the law after his inward man," that is, his understanding had intellectual complacencies and satisfactions, which afterwards he calls 'serving the law of God with his mind,' that is, in the first dispositions and preparations of his spirit; yet he could act nothing, for the law in his members did enslave him, and 'brought him into captivity to the law of sin,' so that this person was full of actual and effective lusts, he was a slave to sin, and dead in trespasses. But the state of a regenerate man is such as to have "crucified the flesh with the affections and lusts;' in whom sin did not reign not only not in the mind, but even also not in the mortal body; over whom sin had no dominion; in whom the old man was crucified, and the body of sin was destroyed, and sin not at all served. And to make the antithesis yet clearer, in the very

beginning of the next chapter the Apostle says, 'That the spirit of life in Christ Jesus had made him free from the law of sin and death,' under which law he complained immediately before he was sold and killed; to shew the person was not the same in these so different and contradictory representments. No man in the state of grace can say 'The evil that I would not that I do,' if by evil he means any evil that is habitual or in its own nature deadly."

Bishop Bull says in his Harmonia Apostolica, Diss. 2. cap. ix. s. 13. "Nunquam certe Apostolus eo modo sine lege fuit, siquidem Judæus erat genere, a teneris unguiculis Gamielis discipulus, qui legis doctrinam una cum lacte suxerat. Necesse est igitur ut statuamus Apostolum in sua personâ voluisse representare statum Judæorum; primo, quales fuerint χωρις νομου, ante legem latam, dein, quales facti sint ελθουσης της εντολης, postquam lex data esset."

When we consider the injury which the contrary opinion may do to the cause of virtue and piety, in degrading the Christian religion, and rendering men satisfied in a sinful state under the Gospel, well may we exclaim with Grotius, "Deo laus sit quod optimi trium sæculorum Christiani hunc locum sic ut oportet intellexerint, dictante illo spiritu per quem vita ipsorum regebatur."

I shall conclude my list of authorities on this subject by copying a note from the same excellent work which I have already quoted—Bishop Bethell's "View of Regeneration in Baptism [m]," and which contains the latest and one of the best summaries of the grounds on which this misinterpretation of St Paul is rejected by the ablest Divines of our Apostolic Church.

"It has been contended that St. Paul in this passage is speaking in his own peculiar person as a servant and Apostle of Christ, or to use a popular expression, as a *truly regenerate man*.

"This view of the passage, which is contrary to the main current of ancient opinion, is not the result of investigation, analysis, comparison, or any received ground and principle of interpretation; but is built on a conceit that the man who is not living under the influence of the grace of Christ, necessarily hates the law of God and the principle of holiness, and therefore cannot will what is good, nor delight in, that is, approve and admire his law.

"It is totally irrelevant to the Apostle's argument, and interrupts the thread and context of his discourse. It is contrary to reason, common sense, and common experience. It

[m] P. 226.

is inconsistent with one main end and design of the Gospel; which is to deliver men from the dominion of sin, and to enable them not only to will, but to do what is good; not only to delight in, or to approve the law of God, but to delight to do his will.

"It is in opposition to the whole tenour of the New Testament, to the drift of the Apostle's arguments and reasonings in this Epistle, and to the scope of the controversy in which he is engaged.

"It is not merely irrelevant to, but overthrows and destroys the course of argument, exhortation, caution, and encouragement, which St. Paul is pursuing in the 6th, 7th, and 8th chapters of this Epistle; and renders his discourse a heap of absurdities and contradictions."

Having thus endeavoured both by my own arguments, and the authorities of which I have availed myself, to confute the erroneous and dangerous doctrine originally derived from Augustine, when driven by controversy from his first and soundest opinions, it is hardly necessary for me to take notice of the efforts by which Mr. Whish labours to account for expressions which were never applicable to the Apostle. What he has said respecting St. Paul's confession of being the first or chief of sinners, has been so ably treated by the Gen-

tleman to whom I am indebted for the Notes in the Appendix to my Letter, that I need scarcely do more than refer to it. Though St. Paul never forgave himself for having been a persecutor of the Church of Christ, and therefore described himself under this humiliating title, yet he repeatedly declares before Judges and Councils, and also in his Epistles, that he had lived (according to the doctrines in which he had been educated,) a moral and virtuous life, and in all good conscience before God from his youth[n].

The remark on Job and Isaiah do not appear to me applicable to the subject. Though Job is one of the three selected by God Himself in His address to the Jewish nation[o], as

[n] There is an admirable dissertation by Mede on the two verses in St. Paul's Epistle to Timothy, i. 15, 16, from which this phrase "chief of sinners" is derived.

This clear-sighted interpreter of Scripture conceives that St. Paul is speaking here in a prophetic spirit, and that his own conversion may probably be a type of the future preternatural conversion of the Jews. In this view of the passage, the close of the 15th verse should be rendered as the Greek would imply—"Christ Jesus came into the world to save sinners; of whom I am *first*," *i. e.* his mercy was shewn forth on me in the first instance, and will hereafter be extended in a similar manner to the Jewish nation, of which design the learned author considers the 16th verse as an exposition. *Vide Mede's Works*, p. 891. Ed. 1672. B. v.

[o] Ezekiel xiv. 14, &c.

most eminent for piety, can it be surprising that the best of men, when admitted into the immediate presence of the Deity, in the Person of His Divine Son, by vision or otherwise—conscious as they must be of their numerous sins, and of the imperfections of their purest services, should be humbled into the dust, from a sense of the glorious majesty of God, and their own insignificancy?

The attempt to reconcile the freedom from sin (p. 24.) with the former declaration of St. Paul, exposes Mr. Whish to inevitable difficulties. He allows that "we are delivered from the curse of the law, and the yoke and tyranny of sin." Now St. Paul declares that "to be carnally-minded is death," which is the curse of the law, and from which therefore he is delivered; and yet is supposed to say of himself as a Christian, that he is carnal. Mr. Whish allows that 'sin does not reign in our mortal bodies, sin has not dominion over us,' and this he exclaims "is the invaluable privilege of the believing soul;" and yet he imagines that St. Paul, who certainly possessed this privilege in the highest degree, could say of himself in such a state, that he was "sold under sin," that is, a bond-slave to it. To such inconsistencies are disputants driven who labour to defend a

false theory, which neither arguments nor authority can possibly support.

I will now proceed to the positive proofs which Mr. Whish is anxious to bring forward of the total corruption of mankind, "being," as he says, "thoroughly convinced that any unsoundness of opinion on this fundamental article, must influence our judgment of all other revealed truths." In this observation I perfectly concur, and the soundness or unsoundness of an opinion is only to be tried by the test of Scripture.

But here let me again remind my readers that the only difference between Mr. W. and myself respects the superlative or comparative degree of the corruption. I fully allow the great deflection from the rule of original righteousness which took place in consequence of the Fall, and therefore I agree with him in many of the representations he has given of that tendency to depravity, or of actual depravity, which are to be gleaned from the field of Scripture. But they do not prove his point. On the contrary, I am ready to maintain that none of the examples to be produced evince an entire extinction of good in man, or a total abandonment of his faculties to evil.

The first passage brought in proof of Mr.

Whish's view of the subject is taken from the 5th chapter of Genesis, where Adam is said to have begotten "a son in his own likeness after his image;" from whence it is inferred that he ceased to be in the image of God. Now if this had been said of Cain, who was born immediately after the Fall, and who became so thoroughly wicked in a short time, such an opinion might have been adopted with a shew of probability; but it is said of Seth, whom the Lord had given or appointed as another seed to Adam in the room of Abel, that is, to supply the place of his godly son, and who, we have therefore every reason to suppose, was a good and pious man, as he was also the direct ancestor of the holy Enoch, who "walked with God."

The truth is, that after Moses has given us a more detailed account of some of the important events which preceded and immediately followed the Fall of Man, he recurs to a general summary of the Creation; and the righteous Abel having been sacrificed, and the wicked Cain abandoned to his fate, he proceeds to shew how mankind multiplied by adverting to the birth of Seth and his descendants; and here he confines himself to the genealogy of that virtuous race, which received the designation of "the sons of God." As he

had already told us that the first Man was created at once by the Triune Deity, out of the dust of the earth, so now he tells us that the race was continued in the course of human generation. Adam begat a Son in his own likeness, after his image, that is, he begat a Son like himself. The only question between Mr. Whish and myself is, whether the image of God, in which Adam was originally made, was diminished or destroyed by the Fall. I maintain that it was not destroyed by that event; and if it were not, it follows that Adam, in communicating his own nature, transmitted to his Son and his posterity a portion of the image of God. That he did so may be indisputably proved from two passages at least in the Holy Scriptures. In the 9th chapter of Genesis, when the Almighty prohibits and denounces vengeance against the crime of murder, He gives this reason to prove the heinousness of the offence. "For in the image of God made He Man," or He hath made man. Now it is manifest that this image must continue to animate human nature at large, and in all ages, or the reason assigned for the prohibition and the threat loses the whole of its application and its force.

The Apostle St. James likewise observes, iii. 9. "With the tongue bless we God,

even the Father, and therewith curse we men, which are made after the similitude of God."

I cannot help thinking that Mr. Whish is particularly unfortunate in his first effort at a proof of his position. It was absolutely necessary for him to shew on the hypothesis of total corruption, that the image of God was entirely lost by the Fall, and from a reference to the Old and New Testament, the contrary is incontestably shewn to be the truth.

The next passage adduced by this Gentleman in confirmation of his doctrine, is Gen. vi. 5. "Every imagination of the thoughts of his heart are only evil continually." These words are applied to the state of man just before the Deluge, and appear to me, instead of proving the total corruption of mankind by the Fall, to be a very strong argument to the contrary. I have already observed that total corruption can admit of no degrees. It is from the first what it continues to the last, a state of superlative depravity, and therefore if this doctrine were true, there could have been no reason whatever for the destruction of the Antediluvians at any particular time; whereas the Scriptures tell us, that God waited till men had "*corrupted themselves*;" till their "wickedness had become great on the earth," and "till every imagination of the thoughts of man's

heart was *only* evil continually," before He resolved to destroy them. His Spirit had striven with man as long as there was a hope of his reformation; but when he became wholly abandoned to evil, then, and not till then, was he swept from the face of the earth.

And here I think we are permitted to trace the goodness of God even in His severest judgments. He shews that He does not interfere without pointing out the grounds of His proceedings, as a warning to mankind in future, and for the vindication of His own glory, and the manifestation of His justice in this act of terrible vengeance. As before the destruction of Sodom He suffered Abraham to plead for the preservation of the righteous within it, till He promised that if He found ten righteous in the place, it should not be destroyed, so here, He shews, from the same condescension to the feelings of man, that until the universal progeny of Adam, with the exception of one Family, had become completely vitiated and corrupt, notwithstanding the efforts of His Spirit, and the remonstrances of Noah to the contrary, He did not bring a Flood upon the earth to purify it from its inhabitants.

Mr. Whish asserts, (p. 27.) that "nearly the same language is applied by God to describe man, after the Flood." He alludes to Gen. viii.

21. and as this text has often been adduced as an argument by others, I wish to make a remark or two upon it. "I will not again curse the ground any more for man's sake; (the Sept. has it δια εργα των ανθρωπων, on account of man's works;) *for* the imagination of man's heart is evil from his youth." Now I would first observe, that the important and emphatic word *only* is omitted in the latter text, and therefore I infer that it is not to be found in the original Hebrew. But Mr. W. passes over this difference without observation, and after just adverting to the latter, goes back to the former text, and argues as if both had declared positively, that "the thoughts, purposes, and desires of the human heart were only evil, and that continually." Is this fair discussion? The reason why evil is exclusively mentioned in the latter text seems to be, because evil alone would be the object of that punishment, which the Almighty here promises in future to forego.

But there appears, in our translation at least, a difficulty in the explanation of this passage, which deserves to be considered. The word *for* is usually taken as the reason why God declares that He would no more curse the ground for man's sake, whereas it would seem to be an obvious reason why He should continue to do so. Some Divines, therefore, wish

to substitute *though* in the place of *for*; and Hebraists have found that the word has been so rendered in nine other passages in the Bible. In consequence of this criticism, modern commentators have generally adopted this as the proper translation. "I will not curse the ground any more for man's sake, though the imagination of man's heart be evil from his youth." I doubt not but the text will bear this construction, but it appears to me equally clear in the very same sense, in the causal meaning of the word *for*, and by rendering ὅτι, in its literal signification—*because;*—that is, transferring the expression from the reason of God's dealings, as it is generally understood, to the supposed conduct of man in future ages. "I will not curse the ground any more for man's sake, *because* the imagination of his heart is evil from his youth;" that is, I will no more do it *on that account*. By which is implied, that however wicked man might thereafter become by the indulgence of his evil inclinations, God would resort to other methods for his reformation or his punishment[p].

The quotations from Job prove, I acknowledge, a primeval taint and tendency to sin in

[p] Vide the Rev. Wm. Sharpe's Sermons on Original Sin, &c. before the University of Cambridge.

man, but they do not prove his total corruption. When it is said, for instance, " man drinketh iniquity like water," we must infer that in the inordinate gratification of his passions, he brings himself into a state in which he was not originally placed.

The assertion of the Prophet Jeremiah, that " the heart is deceitful above all things and desperately wicked, who can know it?" is one of the strongest passages which can be adduced from the Old Testament, to shew the depravity of man; but the Prophet does not say whether this depravity arises from inherent corruption, since the time of the Fall, or whether it be owing to the habitual indulgence of sin which debases and depraves the heart and every part of our nature.

It is not, however, to be taken for granted, that this text is to be understood in the general sense in which it is almost universally explained.

In the interpretation of Scripture it is not usual to extract a particular text from all that precedes and follows it, and in that insulated state to consider it merely in the light of an aphorism. I will, therefore, beg leave to offer a few remarks on the beginning of this Chapter of Jeremiah, in which I will avail myself of some of the arguments advanced by the

Rev. Mr. Sharpe in his Sermons before the University of Cambridge.

The Prophet, in ver. 6., denounces the man as "cursed, that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." In the next verse he enumerates the evils which shall befal such a man. He then adds, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is," and recounts the blessings which shall attend him. Then follows the passage in question. "The heart is deceitful above all things and desperately wicked; who can know it?" And immediately after it, "I the Lord search the heart, I try the reins, even to give to every man according to his ways, and according to the fruit of his doings."

Now what is the meaning of this intermediate passage, so often quoted, when compared with the context? In Mr. Sharpe's opinion it applies to those, in whom the Jews trusted, instead of putting their trust in the Lord. He conceives the language of the Almighty, as delivered by the Prophet, to be this. 'You know not the hearts of those on whom you rely, and who intend to deceive you, for "the heart (or rather *their* heart) is deceitful above all things, and desperately wicked, who can know it?" but if you trust in me, "I the Lord search the

heart: I try the reins, even to give to every one according to his ways, and according to the fruit of his doings," I can therefore deliver you from the latent designs of those on whom you are inclined to depend, and by whom you would be deceived.'

I have also to remark, that the version of this text in the Septuagint is, "Βαθεις η καρδια παρα παντα και ανθρωπος εστι, και τις γνωσεται." "The heart is deep beyond all things, and it is *man* (of whom we speak) and who shall know it?" Now the words, it is man or human, may apply either to him who searcheth it, or to him by whom its intentions are concealed. In the Greek also there is no such expression as "desperately wicked." Of the Hebrew original I acknowledge my ignorance.

On reference to Poole's Synopsis, there is first the usual explication, which was the sense of Calvin, whose peculiar notions, in my opinion, throw a doubt upon its truth. But then he adds, "Alii hæc (verba) non de incredulis accipiunt, sed de illis quibus isti fidebant. Hi (inquit) vos fallent, &c." "Others understand these words not of unbelievers, but of those in whom they trusted. These (saith he) will deceive you." The latter sense seems to me most appropriate to the context, and we should then understand the Prophet in this

passage as warning the Jews 'to put no trust in man, and declaring how difficult it was for any human being—not to know *his own* heart, but the hearts of others.'

I will not presume to say that this is the true meaning of the text, but I will venture to assert that it has great appearance of truth, and deserves to be well considered and examined.

Supposing it, however, to declare, without a particular reference, the general deceitfulness and depravity of the heart, let it be recollected that the Royal Preacher, who from the consummate wisdom with which he was gifted, saw deeper into the recesses and powers of the human mind than any one besides the Redeemer of the world, directs us to "keep the heart with all diligence for out of it are the issues of life." He declares, therefore, that it was committed to our keeping, and that man, even under the old Dispensation, with the aids then afforded him, had power to regulate its feelings and emotions, to control its evil propensities, and by fostering and improving every good disposition, to direct the actions which flowed from it to a life correspondent with the will of God. The heart of man, therefore, could not be totally corrupt.

Our Saviour undoubtedly says, that "out of the heart proceed evil thoughts, murders,

adulteries," and a long train of offences, and it is obvious to observation and reflection, that this is a lamentable truth; but he does not say that nothing but evil proceeds out of the heart. He is evidently speaking here of the wicked, because it must be recollected that he says in another place, [q] "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things:" And he had cautioned his hearers just before—"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt." Such a consequence, therefore, depended partly on their own efforts.

In the Parable of the Seed likewise, as it is recorded in St. Luke [r], he explains that which was sown "on the good ground as they, who in an *honest and good heart*, having heard the word, keep it, and bring forth fruit with patience." A comparison, therefore, of one passage of Scripture with another, tends in this instance, as in almost every other, to prevent wrong conclusions.

That the generality of the world were dead in trespasses and sins, and that God in His infinite mercy sent His only Son to "seek and to

[q] Matt. xii. 35. [r] Luke viii. 15.

save those who were lost," and to raise them from the death of sin to a life of righteousness, is I trust the firm conviction and the grateful acknowledgment of all true Christians, as well as of Mr. Whish; but the only question now before us is, how they became so. Mr. W. says; (p. 30.) it can only be accounted for from a " strictly innate depravity through the Fall." That it was owing to a tendency to sin, in consequence of that event, I readily allow, but it appears by a reference to the 1st and 2nd chapters of St. Paul's Epistle to the Romans, that the progress of the Gentiles in wickedness was gradual and wilful; that man after the Flood, as well as before, had gone on step by step from the fear and worship of God, first into Idolatry, and finally into every species of iniquity. For the Apostle begins with declaring, that " the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness"—and why? " Because that which may be known of God is manifest in them, (or rather *to* them, as in the margin of our Bibles); for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; *so that*

they are without excuse, because, that when *they knew God*, they glorified him not as God, neither were thankful."

Now my remark upon this is, that the total corruption which is contended for as the immediate consequence of the Fall, would have reduced man at once to a state in which he would have been utterly destitute of the right knowledge of God and goodness, and would not have been "without excuse," as all his actions must have been inevitably sinful.

St. Paul proceeds to shew that the Gentiles "became vain in their imaginations, and their foolish heart was darkened," (another proof of their progress in iniquity,) "and professing themselves to be wise they became fools;" that is, they went on from neglect of the worship of God to absurdity and folly; till they "changed the glory of the incorruptible God into an image made like unto corruptible man." And when they had given up themselves to idolatry, "God gave them up to vile affections." "And as they did not like to retain God in their knowledge He gave them over to a reprobate mind," or to a mind devoid of judgment. And thus at length they became completely impious and abandoned.

But though St. Paul thus describes a very large portion of mankind previous to the Gos-

pel, yet in comparing the conduct of the Jew and Gentile in the next chapter, he says of the latter, (and as it is generally understood before their conversion to Christianity;) "When the Gentiles who have not the law, do by nature[a] the things contained in the law, these having not the law, are a law unto themselves, which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts meanwhile accusing or else excusing one another."

Here then is a description of persons under the influence of the moral sense, and attentive to the dictates of their own consciences, a description quite inconsistent with the notion of total corruption.

I cannot help expressing my surprise that Mr. Whish should introduce the 9th Article as a proof of the truth of that opinion which is maintained by himself and his friends, when he must be aware that a large proportion of the members of the Church of England consider it as decidedly speaking a more mitigated language. With regard to the 10th Article, we are all agreed that we cannot do what is truly good and acceptable in the sight of God,

[a] This has been rendered "who have not the law by nature, do the things contained in the law."

agreeably to the requisitions of the Christian Revelation, without the aid of God's preventing and assisting grace.

The extracts from the Homilies demand a more particular consideration, because they are introduced with a degree of solemnity as "the authorized expositors of the doctrines of the Church of England."

And here I would wish to avoid every thing like severity of remark, or the imputation of unfair proceeding on the part of my Opponent, but whether it arise from forgetfulness or from some other cause, I cannot in justice to my own view of the subject, conceal from my reader the remarkable fact, that there is not a sentence in these quotations, from which Mr. Whish has not in the course of these Letters openly declared his dissent. To begin with the first passage in the Homily on the Nativity, which speaks expressly of Adam.

HOMILY.

"Whereby it came to pass that as before he was blessed, so now he was accursed, as before he was loved, so now he was abhorred; as before he was most beautiful and precious, so now he was most vile and wretched in the sight of his Lord and Maker."

MR. WHISH,

In speaking of Cain says, (p. 13, 14.) "What circumstances can be imagined more favourable to the growth of every virtuous disposition that did not fall to his lot. We cannot doubt that Adam, like a pious parent, trained up his offspring in the fear and service of God, and adopted every expedient whereby they might be fortified against the beguiling arts of sin, and constrained to pay unreserved obedience to the Divine Will."

HOMILY.

"Instead of the image of God he was now become the image of the devil; instead of a citizen of Heaven, he was become the bond-slave of Hell; having in himself no one part of his former purity and cleanness; but being altogether spotted and defiled, insomuch that he seemed to be nothing but a lump of sin, and therefore by the just judgment of God was condemned to everlasting death."

MR. WHISH.

(P. 136 and 7.) "They," (that is the Evangelical Clergy) "do not represent the imme-

diate effects of the Fall, 'as rendering man at once a mass of corruption, and a fit companion for devils.'"

HOMILY [t].

"Of ourselves and by ourselves, we are not able either to think a good thought, or work a good deed, so that we can find in ourselves no hope of salvation, but rather whatsoever maketh unto our destruction."

MR. WHISH.

(P. 5.) "They (the Evangelical Clergy) do not contend that 'we inherit from our progenitors all sinful propensities, without any disposition to good.'"

And again, (p. 10.) "Whether man possess much that is morally good, *i. e.* of right feelings towards man, justice, humanity, benevolence, gratitude, generosity, &c., is not the question, for it neither is, nor can be, denied."

HOMILY [u].

"Man of his own nature is fleshly and carnal, corrupt and naught, sinful and disobedient to God, without *any spark of goodness in him*,

[t] On the Misery of Mankind. [u] For Whitsunday.

without any virtuous or godly motion, only given to evil thoughts and wicked deeds."

MR. WHISH.

P. 18.) " Who maintains that good inclinations of every kind are *wholly extinguished* by the Fall!"

Having thus shewn, as I think undeniably, that Mr. Whish differs from the Homilies in the passages which I have quoted, I do not scruple on my part to declare, that I dissent entirely from such exaggerated representations of the consequences of the Fall, as neither sanctioned by Scripture, nor warranted by experience. The passages selected appear to me to be the production of a pious but gloomy mind, fond of the antitheses of the times, and falsely supposing that the glory of God and the mercy of our Redeemer, would be magnified by vilifying to the lowest possible degree, the fallen nature of man.

A tendency to similar exaggeration prevails among other truly pious Divines, and even the good Bishop Beveridge is not free from such a charge, for he carries some of his remarks on the imperfections of human nature so far, as if literally taken, might induce weak and melancholy persons to imagine, that in using the

means of grace they are guilty of sin. But all such exaggerations have a mischievous tendency. They lead immediately to error, and may terminate in schism.

In speaking thus of particular parts of the Homilies, I do not mean to impugn the authority of the Church in the 35th Article, nor to deny that the Homilies, generally speaking, "contain a Godly and wholesome Doctrine, and necessary for these times"—that is, for the times in which they were written, and in which they were first sanctioned: I believe, on the contrary, that they were particularly useful in setting forth certain points of doctrine in opposition to the false tenets of the Romish Church, and in guarding the people soon after their emancipation from the Papal Yoke, from relapsing into the errors of that absurd, corrupt, and idolatrous creed. But to suppose that the Homilies are to be put on the same footing with the Scriptures, and that every passage and expression in them is to require our assent and belief, would be to place the members of the Church of England in a state of Jewish thraldom, rather than of Christian freedom, and I am fully persuaded that this is not the dictate of our sound, moderate, rational, and Apostolic Church.

In confirmation of this opinion, I beg leave

to quote the remarks of Bishop Montague in his "Appeal to Cæsar," on the subject of the Homilies.

"I willingly admit the Homilies as containing certain godly and wholesome exhortations to move the people to honour and worship Almighty God; but not as the public dogmatical resolutions of the Church of England. The 35th Article giveth them to contain godly and wholesome doctrine, and necessary for these times; which they may do, though they have not dogmatical positions, or doctrine to be propugned and subscribed in all and every point, as the Books of Articles and Common Prayer have." "Our Homilies are popular Sermons, fitted to the capacities of the common people, to edify them, to work upon them, ever strong in passion and weak in understanding. We may do well to consider then, why, wherefore, when, and to what manner of men these popular Sermons were made and did speak; and *not press every passage hand over head to advantage.* I rest in that judgment our Church has passed upon them, where it is said in terminis. They contain a godly and wholesome doctrine necessary for these times, the times in which, and for which, they were specially made."

Bishop Tomline likewise in his exposition of

the 35th Article says, "The Clergy may with advantage to others transfer *parts* of them into their Sermons, with such alterations as the change of circumstances may render expedient." And he says, likewise, in his Refutation of Calvinism, (c. i. p. 3.) in direct opposition to the extravagant expressions just quoted from the Homilies. "The general approbation of virtue and detestation of vice, which have universally prevailed, prove that the moral sense was not annihilated, and that Man did not become by the Fall *an unmixed, incorrigible mass of pollution and depravity*, absolutely incapable of amendment, or of knowing or discharging by his natural powers any part of the duty of a dependent being." And in his observations on the 10th Article (c. i. p. 54.) in contradiction likewise to a passage in another Homily, he says, "We can by no means allow the inferences attempted to be drawn from them," *i. e.* the words of the Article by modern Calvinistical writers, namely, that "of our own nature we are *without any spark of goodness in us*," and that man has no "ability or disposition whatever with respect to faith or good works."

I could quote likewise from Bishop Butler, Dr. Barrow, and other Divines, passages to the same effect, but as a Layman strongly at-

tached to the true principles of the Church of England, derived from the Scriptures, and to the most approved interpretations of her doctrines deduced from the same source, I rest perfectly secure under the shelter of the high authority to which I have just referred.

To conclude this discussion, which I am afraid my readers will think has been protracted to an unconscionable length, I must refer to another species of authority which cannot be questioned, and which is decisive on the subject.

When the Assembly of Divines, in the reign of Charles the First, wished to *reform* our Articles according to the Calvinistic Creed, they proposed to substitute for the words "Man is very far gone from original righteousness," "Man is wholly deprived of original righteness;" but this proposition was rejected. The rejection is a plain proof that "the total corruption of mankind by the Fall," was not the doctrine of the Church of England at that time, and I think I can take upon me to say that it is the sentiment of only a small proportion of her members at the present day.

The evil consequences resulting from the doctrine I have just been considering, and from the imputation of holding which I have been endeavouring to rescue our venerable

Church, are so ably pourtrayed by a new Dignitary of that Church [x], to whom I am already indebted for quotations in confirmation of my opinions, that I cannot resist the inclination I feel to copy some of his observations on this interesting subject.

"Religious instruction is intended to operate on the inward frame and moral principles of man, through the medium of his conscience, by bringing home its admonitions and reproofs, its pictures of human nature, its general views and special descriptions of sin to the heart and bosom of the individual. But it is impossible that those tragical representations of the depravity of our common nature, which are the props and supports of this theory,"—(he alludes to the Calvinistic theory) "can be brought home to the conscience of the sinner. When his evil habits are described and delineated, and the several specialties of his transgressions pointed out to him; when he is charged with an inherent proneness to sin, and an aversion from holiness, and moral discipline, and on these grounds is impleaded as a sinner and a fallen creature; the appeal is made to his conscience, and he acknowledges the truth of the

[x] Bishop Bethell's "General View of Regeneration in Baptism," p. 254.

indictment. But when he is taught that he is a compound of beast and devil, and a mere mass of depravity and loathsome corruption, that he is utterly devoid of all good principles and affections, and entertains a fierce and bitter hatred of God, and a violent antipathy to the principle of holiness; and when the necessity of Regeneration is placed on this footing, his conscience cannot acquiesce in these charges, because they do not contain a true statement of his case. And such exaggerations necessarily tend to weaken the force of Christian doctrine, and the conviction which results from the internal and practical evidences of its truth.

"But this is not the whole extent of the evil. For, unfortunately, these exaggerated descriptions of human corruption, whilst they fail of acting on the conscience, have a powerful effect on the passions of the weak and unreflecting, and naturally serve to kindle and encourage the maladies of religious enthusiasm and self-imposture. For when men are taught that a sense of their own utter and unmixed depravity is the first or rather the sole qualification for Regeneration, they endeavour to throw themselves into that posture of mind which the lesson they have heard seems to require. Hence they give themselves up to certain vague and desultory feelings of unworthiness, which

they mistake for religious convictions, and establish within themselves a sort of factitious conscience, which taxes them with utter depravity, and a determined hatred of God, whilst it overlooks the specialties of sin; and calls them off from self-enquiry, and the pursuit of self-knowledge. But the transition from this state of mind, to a state directly opposite to it, is easy and natural. For he who can persuade himself that he is exactly such a creature as these views of original sin represent, will find no difficulty in persuading himself that he has experienced that mystical change and revolution of soul, on which the corresponding theory of Regeneration insists. Such in fact is the history of the most prevalent kinds of enthusiasm; and it plainly confirms a previous observation—that the speculative errors of Divines naturally slide into practical errors and fanaticism, when they fall into the hands of the weak, the passionate, and the injudicious."

After the patient examination which I have now completed, of all the objections brought forward by Mr. Whish against my views of the consequences of the Fall, I trust it will be admitted by every candid reader, that I have left none of these objections unanswered, and that most of them are contradicted by au-

thorities much more powerful than any arguments which I could adduce. I trust it will appear most evident that I have not falsely charged the party who are called Evangelical with preaching the doctrine of the total corruption of human nature, while I have endeavoured (and I hope satisfactorily) to shew that this doctrine which has been adopted by Calvin and his followers, is not supported by the testimony of Scripture, nor the history of mankind; and though it might be held by some individuals among us at the time of the Reformation, was not sanctioned by our Formularies of doctrine, was expressly rejected at a particular crisis by the heads of our National Church, and is now distinctly disavowed by the most eminent expositors of our Articles and Liturgy.

The insinuation of Mr. Whish, at the close of his Second Letter, that I have "levelled a blow at the Church through the Evangelical Clergy," has been I hope completely disproved by the whole tenour of the foregoing discussion, and requires no other reply.

ON JUSTIFICATION.

In compliance with the inverted order of Mr. Whish's observations on the subjects of my Letter, I am now brought to the consideration of a subject, which perhaps more than any other has given rise to dissertations and controversies in the Church, and upon which the most careful investigation is required under the guidance of the Spirit of truth, to lead us to a safe and satisfactory conclusion.

The second point which I noticed in my Pamphlet, was the disparagement of the Sacraments, particularly of Baptism, as the symbol of Regeneration. For what reasons Mr. W. has deviated from the course of my inquiry, and postponed the consideration of Baptism to a future Letter, I cannot divine, except that possibly in his own estimation, he felt stronger on the subject of Justification, than on that of Regeneration, and hoped to prejudice his readers against my doctrines and quotations, before he proceeded to notice my reflections

on Baptism and Conversion. Mr. Whish proposes to offer no apology to his Correspondent, whoever he is, for departing from the order of my statements, and seems therefore to conclude that no apology is necessary to me.

But whatever may be the cause of this deviation, I shall conform myself to it without further remark, and examine, with all the attention in my power, the arguments which have been brought forward to shew that our Justification before God can only be understood in the sense, in which it is maintained by the Clergy called Evangelical.

I have already apologized as a Layman, for venturing to undertake a disquisition into such deep Theological subjects, and I feel it necessary here, from a consciousness of my own insufficiency, to renew that apology; but being justly called upon to defend the charge which I advanced in my Letter, I hope, with the assistance afforded me by the works of many pious and sound Divines of our Church, and I trust too, with still higher assistance, to vindicate the observations which I have made, and the opinions which I entertain on this most important point.

I think it right, as on the former occasion, to revert to the substance of my charge against those who are called Evangelical Preachers,

and that is contained in few words, (p. 27.) "the general preaching of faith without works. It is impossible (I say) to deny that this is the prevalent practice of those teachers, and I conclude it is adopted on principle. We hear much *as we ought to do* of the necessity of faith in Christ, of *our justification only by his merits*, of the gracious gift of salvation by the Gospel; but we hear little or nothing of the duties of man, of the works incumbent on him to perform, of his co-operation with the Spirit of God, of his fulfilment of those conditions, without which, though once justified, he cannot hope to continue in a justified state, nor to be finally saved."

I can see no cause for retracting any part of this accusation. It is founded on the evidence of my own senses, and confirmed by the assurances of those who have been in the habit of frequently hearing this class of Preachers. I endeavour to account for it by stating my belief that the omission which I notice "proceeds with some from a supposition that the works of man are not requisite to salvation; but with most I believe, from a persuasion that they will inevitably flow from a real faith, and therefore need not be enforced."

Now this being the amount of my charge, how is it attempted to be disproved in the Let-

ter which I am at present considering? No such attempt is made. Mr. Whish for himself and his friends acknowledges, and "glories in the acknowledgment*, that *justification before God by faith only, and for the sole merits of our Lord Jesus Christ*, is uniformly maintained by those Clergy who are called Evangelical."

But this dogma by no means constitutes the difference between them and the other Clergy of the Establishment. It is the omission of qualifications, intimately connected with it, which is the subject of my complaint. The same dogma with proper explanations is taught by those, who, to distinguish them from the class who would confine a general title to themselves, I will venture to call Apostolical Divines.

The great doctrine of the Atonement for sin, and the reconciliation of man to God by the death of His only Son, is indeed a theme which cannot be too highly magnified; and on which His redeemed creature cannot dwell without a mixture of astonishment, adoration, and gratitude. God forbid then that I should not heartily join in most of the sentiments expressed in the four following pages of Mr. Whish's Letter.

* (P. 85.) Third and Fourth Letters of Mr. Whish.

Whether they are original, or borrowed from other Divines, I cannot pretend to assert, but they are expressed in glowing language on an animating subject, and I again profess my entire concurrence in every sentiment which can lead us to render blessing, thanksgiving, and praise, to "Him that sitteth on the Throne, and to the Lamb that was slain," for the redemption of mankind.

Nay, I must go farther, and declare, at the very outset of this discussion, that I should consider it absurd and impious to assert, that any works of man can avail to absolve him from sin, or to merit eternal life. No, it is only of the free mercy of God in Christ, that on our sincere repentance, our transgressions are blotted out, and that we can hope to attain everlasting bliss in a higher stage of existence.

But, consistently with all these unfeigned acknowledgments and declarations on my part, I still find my objections unanswered to a style of preaching, confined solely to this one subject, because we must take especial care, while we exalt the mercy of God, that we do not dishonour His laws, but that all the faculties with which He has endowed us, be employed in His service and to His glory.

And here I cannot but observe, before I enter into this disquisision, how necessary it is

[illegible] between truth and [illegible] which our eternal in- [illegible]. If the Law has been [illegible] justly called, the science [illegible] much more appositely [illegible] to Divinity, where it is [illegible] to investigate with dili- [illegible] with caution, and to decide [illegible], turning neither to the right [illegible] left, but "rightly dividing the [illegible]."

For the purpose of arriving at such a con- [illegible] in the present instance, let us proceed [illegible] the meaning, character, and objects [illegible] in the different passages in [illegible] that term is employed in Scripture.

I will enumerate in order those which occur [illegible] my recollection.

In the first place, our Saviour says, in the Parable of the Pharisee and the Publican, "This man went down to his house *justified* rather than the other." He says also in his solemn declarations against the abuse of speech, "By thy words thou shalt be *justified*, and by thy words thou shalt be condemned." St. Paul speaks frequently of Justification. In the 13th Chapter of the Acts, he tells the Jews at Antioch, that through Jesus Christ, "all that believe are *justified* from all things from which

they could not be *justified* by the Law of Moses." He says also in different parts of his Epistles, "not the hearers of the law are just before God, but the doers of the law shall be *justified*[b]:"—"There shall no flesh be *justified* in his sight[c]:"—"Being *justified* freely by his grace[d]:"—"A man is *justified* by faith without the deeds of the law[e]:"—"Being *justified* by faith we have peace with God[f]." Lastly, by St. James we are taught, "Was not Abraham our Father *justified* by works? Ye see how that by works a man is *justified*, and not by faith only[g]."

In all these instances Justification implies either remission of sins, or obtaining God's favour, being accounted righteous in His sight, or being accepted and admitted to happiness at the day of judgment.

But no sooner do we enter upon the Scriptural definition of Justification, than a question of great difficulty suggests itself to our minds. How are we to reconcile the apparent discrepancy between the language of St. Paul and St. James with reference to this subject, when one of the Apostles declares, that "a man is justified by faith without the deeds of the law,"

[b] Rom. ii. 13. [c] Id. iii. 20. [d] Id. 24. [e] Id. 28.
[f] Id. v. 1. [g] Jam. ii. 21. 24.

and the other, " ye see then, how that by works a man is justified, and not by faith only."

It is certain that the Apostles do not really contradict each other, for then they could not both have been inspired by the Spirit of truth. It becomes therefore of primary and essential importance to discover in what sense they may be understood to agree. This was a knot worthy of being unravelled by a pious, learned, and skilful Divine, and it has accordingly been unfolded by the laborious, accurate, and acute research of the late Bishop Bull.

I do not mean to say that the apparent difference has not been often examined, and the real agreement pointed out between the Apostles by more ancient or more modern expositors, but it was never perhaps so thoroughly sifted, scrutinized, and explained, as in the " Harmonia Apostolica."

I think it is not too much to assert, that no Minister of the Church of England ought to write or preach on the subject of Justification, who has not studied this work, and is not prepared either to adopt its conclusions, or to confute and answer them, and to shew in what they differ from the dictates of eternal truth.

Mr. Whish, however, passes over this important work with a cursory remark, (p. 74 and 5), that it is favourable to my interpreta-

tion, but "does not coincide with our Church in this particular[h];" and after quoting a few passages from it, observes, "that they are altogether at variance with the 11th Article, and the Homily on the same subject!" To so little purpose has my Reverend Antagonist dipped into an elaborate Treatise, which undertakes to examine and explain them both. But waving for the present all direct consideration of the Harmonia, I return to the apparent difference between St. Paul and St. James; and here I cannot but remark, in the first instance, with Augustine, that the observations of St. James seem to be directed against an error which was springing up into a Heresy in the infancy of the Church, and which probably arose from a misconception of St. Paul's meaning on the subject of Justification.

So soon did Solifidianism and Antinomianism begin to prevail. Now as St. James's Epistle was the latest in point of time, and as this part of it was written, as we suppose, to confute an erroneous opinion; as it is likewise perfectly clear and unambiguous in its language, it ought surely to engage our attention in the first place, and no interpretation of St. Paul can be admitted which is in contradiction to it. But

[h] *i. e.* in the view of Justification.

Mr. Whish and the Evangelical Clergy in general, take the opposite course. They seem to forget that both the Apostles are equally entitled to our deference; that they were both inspired, and that the assertions of both may be considered as the word of God. They launch out at once into the full tide of pulpit declamation, and are borne into the sea of religious controversy, with no other guide than the notion of Justification derived from St. Paul, and when they are reminded that St. James places Justification in a different point of view, and connects it in some measure with works, they endeavour to explain away the sense of the latter, in the best manner they are able, having recourse to every supposition of meaning, and contortion of language, which can be employed to obscure and nullify the plain and perspicuous declarations of St. James.

But notwithstanding all their labours, the truth of God still remains undiminished and unhurt. He has told us by an inspired Apostle, "that a man is justified by works and not by faith only," and therefore it is evident that the passages in which St. Paul speaks of our being justified by faith without works, must be reconcileable with this declaration. That they are so to be reconciled, after diligent at-

tention to the subject, with the assistances to which I have above alluded, I feel fully convinced, and I only wish it were in my power to render the conviction as clear to the minds of others as it is to my own. The decision of this subject is of paramount importance, because upon it depends not only the knowledge of Divine truth, but the style of preaching which ought to be adopted by the Ministers of Christ. To attain this desirable end, we must examine in what sense the two Apostles use the terms, faith, works, and justification [i].

By faith then I conceive St. Paul means belief in God, and principally in the Christian Revelation, and he generally speaks of it as combined with its concomitants, repentance, love, and obedience; as, for instance, he tells the elders of the Church of Ephesus, "that he kept back nothing profitable for them"—"testifying both to Jews and Greeks repentance towards God, and faith towards our Lord Jesus Christ [k]." In the Epistle to the Hebrews the same Apostle, as we presume, also says,

[i] Vide Sermons by the Rev. Thomas Young, on St. Paul's Doctrine of Justification by Faith, Original Sin, and Predestination, which I have read with great pleasure, though I cannot always subscribe to the Author's opinion.

[k] Acts xx. 20.

"Without faith it is impossible to please Him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Here he couples with a belief in God's existence a diligent endeavour to know and do His will, with a hope of obtaining His favour. To the Galatians he says, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love[1];" where he combines with faith both love and works.

St. James speaks of the same faith in God and Christ, but he speaks of it without its adjuncts, because he addresses those who separated faith from its proper attendants, and therefore he asks indignantly of such a solitary belief,—"Can faith save him?"

With respect to the works which St. Paul excludes from Justification or reconciliation with God for Christ's sake, it is evident that he means to shut out the works or ordinances of the Law, which he expressly specifies, and also all previous works of man performed without the grace of Christ, as well as all works whatever on the score of merit. But St. James speaks of works to be performed subsequently

[1] Gal. v. 6.

to our reconciliation with God, and of these he says that they co-operate with faith and render it perfect.

And, lastly, with respect to Justification: There can be no doubt but St. Paul implies, by this term, our being absolved from the guilt of original and actual sin, and accounted as righteous in the sight of God solely for the merits and sufferings of Jesus Christ. Now this remission of sin and acceptance with God take place on our entrance into the Christian Covenant by Baptism. And here only faith and repentance, with promises of obedience, are required as qualifications or conditions in adults, and we are, therefore, justified in this sense on the very commencement of our Christian course.

But that course must be persevered in and concluded, as well as begun, and it is evident when our Saviour declares we shall be justified by our words, he speaks of the Judgment of the last Day; and when St. James treats of our being justified by works, he treats of works as following our first Justification, and with reference to the same awful event; for he instances in St. Paul's offering up his son, which took place after his faith had first been imputed to him as righteousness; and he speaks of Christian works by which we are to be saved,

and which cannot be performed without the assistance of the Holy Spirit. It follows then, I think I may say incontestably, that there are two senses in which Justification is used in Scripture, as it regards the commencement or the conclusion of our Christian course. In the one it is used by St. Paul, in the other by St. James, and thus the two Apostles may be fully reconciled with each other. The one, strictly speaking, may be called our *primary*, the other our *final* Justification. For the former the only condition required is faith, with its inseparable attendant repentance, including various internal acts and operations of the mind; for the latter, the condition of a holy and virtuous life is absolutely necessary, involving all Christian duties in obedience to the commands of God. Both, however, though indispensable requisites, are only conditions, for the sole meritorious cause of our absolution from the guilt of sin, and our admission to the joys of eternity, is the spotless life and the atoning death of "the Lord our Righteousness."

That these duties are required as conditions, will not, I conceive, admit of a doubt with those who attend to the words of Scripture. That faith is a qualification or condition of Justification is universally admitted. That repentance must be so likewise, in all who re-

quire it, I should presume to be equally clear, because it is always coupled with faith. "Repent ye and believe the Gospel[m]." "Repentance towards God and faith towards our Lord Jesus Christ[n]." "Repent and be baptized—for the remission of sins[o]." "Repent and be converted, that your sins may be blotted out[p]" —that is, that you *may be justified*[q].

These are the conditions of our primary justification. But the whole of the moral commandments comprised in the word of God, embodied as they are in the Law, and spiritualized in the Gospel, form the substance of the works required as conditions for our final Justification. "All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works[r]."

When our Saviour says, that 'except our righteousness shall exceed the righteousness of the Scribes and Pharisees we shall in no case enter into the kingdom of Heaven[s],' he declares, in other words, that our attainment and practice of Christian righteousness is the

[m] Mark i. 15. [n] Acts xx. 21. [o] Acts ii. 38. [p] Id. iii. 19.
[q] Bishop Horne. [r] 2 Tim. iii. 16. [s] Matt. v. 20.

condition without which we shall not be admitted to the enjoyment of eternal bliss. When he says, likewise, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven[t]," he announces the condition of obedience to the will of God as the only means of obtaining an entrance into the Heavenly mansions. St. John tells us—"He that doeth righteousness is righteous, even as he is righteous[u]." Therefore though we are accounted righteous on the first forgiveness of our sins, we become actually so by performing works of righteousness. St. Paul exhorts us to "work out our own salvation with fear and trembling[x]," and, therefore, our salvation depends upon our works with the assistance of God's grace. Our Saviour says, "My Father worketh hitherto and I work[y]," and so must we, if we ever hope to attain to the light of his presence, and to be made partakers of the happiness he hath prepared for us.

On the other hand, are not all the prohibitions against sin evident proofs that our hopes of Heaven depend upon the condition of our

[t] Matt. vii. 21.
[u] 1 John iii. 7.
[x] Phil. ii. 12.
[y] St. John v. 17.

avoiding evil, as well as doing good? "Let every one," says St. Paul, "that nameth the name of Christ depart from iniquity[z];" and after enumerating the various species of offences by which man becomes obnoxious to punishment, he adds—"They who do such things shall not inherit the kingdom of God[a]."

Where is the necessity of multiplying examples? Is it not obvious to the plainest understanding, that works of righteousness and departure from iniquity are the indispensable conditions on which alone we can hope—not to merit, but to obtain the inheritance purchased for us. Do not all the promises and threats in the Gospel demonstrably shew, that on our obedience or disobedience depends our final justification or condemnation at the day of judgment?

If this be the manifest sense of Scripture with respect to the sole meritorious cause of our Justification, and the conditions annexed to it on the part of man, it cannot surely be contradicted by the authorities of our Church, nor by the doctrines of our sound Divines.

I should therefore at once proceed to examine the former, and to quote some passages from the latter, in confirmation of my senti-

[z] 2 Tim. ii. 19. [a] Gal. v. 21.

ments; but as Mr. Whish has animadverted upon my remarks on the Articles, and my quotations from the Homily on "the Salvation of Mankind," I think I cannot select a better occasion for making some reply to the charges which he has adduced against me on these two heads.

What I have said on the Articles was the result of long reflection, and was intended, to the best of my judgment, to place their authority on the proper basis, because I have sometimes found them exalted in argument to a level with the Holy Scriptures, and considered as admitting of no appeal, even by way of explanation. Of the views with which they were drawn up, I have given my deliberate opinion, and I see no reason to change it, except that in the last case[b], I should express myself perhaps with more correctness, if I were to say, that it was the object of our Reformers to deliver the opinion of the Church of England in such a manner, consistently with truth, as to prevent dissention on controverted points, and therefore to include as many of the different sects of Protestants as possible within her pale. To comprehend some of the Articles thoroughly in the sense in which they are at present understood

[b] Vide Letter, &c. Third Edition, p. 30.

by the Heads of our Church, demands a knowledge of the controversies of the times in which they were agreed upon, and such a clear exposition of their meaning, when compared with the word of God, as is to be found in the able Elementary Work of the Bishop of Winchester.

They owe their chief weight and authority to their consonance with the Holy Scriptures, and frequently refer to that standard as a test of their truth. The sixth Article lays down the principle which ought to preside over every interpretation of the opinions and doctrines of men.

"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of Faith, or to be thought necessary to Salvation." The 20th Article also says, "It is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to be believed for necessity of salvation."

Again, in the 17th Article "on Predestination and Election," subjects so far above our limited comprehension, relating as they do to the councils and decrees of the Almighty, and on which the slightest deviation from the words and meaning of Scripture might lead us into fatal error;—subjects which perhaps would not have been touched upon at all, had not the prevalence of erroneous opinions required a sounder exposition;—at the close of this Article, in order to guard against every possible mistake, we are warned that—"we are to receive God's promises in such wise, as they be generally set forth to us in Holy Scripture;"—that is, with reference to the doctrine of this Article, we must not fancy that we are chosen by particular election for glory, but recollect that all the promises of God are conditional, and sure only to the believing and the righteous;—"and in our doings, that will of God is to be followed which we have expressly declared to us in the word of God;" that is, we are not to follow a vain imagination that it is the will of God we should be saved, but we are to endeavour to secure our salvation by diligently performing that will of God which is set forth to us in His Holy Word.

After recapitulating these cautions and references to Scripture, contained in the Articles

themselves, the assertion in my Letter may surely be justified, in which I declare, that I am compelled to interpret every expression of dubious import which occurs in them, to the best of my judgment, upon a comparison with this holy Standard, and that I make it a rule in such cases to explain the Article by Scripture, and not Scripture by the Article.

With respect to the 11th Article, which I quote at length, I remark that it is drawn up for the express purpose of contradicting the Romish doctrine of human merit; that it attributes our Justification, or being accounted righteous in the sight of God, to the true cause, the merits of our Lord and Saviour Jesus Christ, applied to ourselves by Faith, and not to our own works or deservings, and calls our being justified by faith only, a most wholesome doctrine, as more fully is expressed in the Homily on Justification or Salvation.

We are therefore referred to the Homily for further explanation. Mr. Whish, however, is of opinion that 'the Article is truly admirable for perspicuity, brevity, and comprehensiveness, so that he thinks the sense of the Church cannot be perverted or mistaken.' The Compilers of our Articles, in making the above reference, seem to have been of a different opinion, and it is remarkable that in the Articles

drawn up in the time of Edward the Sixth, that of Justification is expressed in these few words. "Justificatio ex solâ fide Jesu Christi, *eo sensu* quo in Homilia de Justificatione explicatur, est certissima et saluberrima Christianorum doctrina."

It is of great importance then to know in what sense the Homily does explain the doctrine of the Article, for as Bishop Bull justly remarks, 'out of 39 Articles of the Church of England, 38 are propounded simply, and without any explication, but this one, on Justification by faith alone, is not delivered without this express caution, that a more expanded and fuller explanation is to be sought for out of the Homily on the Justification of Man.'

But before we proceed to examine the Homily, it is necessary for me to advert to a very serious charge exhibited against me by Mr. Whish, which is nothing less than that of garbling and misquoting the authority to which I appeal. My Opponent seems here to have imagined that he had gained an advantage over me, and to do him justice as a skilful disputant, he has endeavoured to make the most of his supposed success. He has set my quotations in array side by side, with the words of the Homily, and has accused me of quoting part of a sentence without its conclu-

sion, which is far from being true, as I only subjoin that conclusion to other sentences, at the close of which it is equally applicable.

There is an old observation, which is a very just one, though sometimes rather coarsely expressed, implying that it is prudent not to triumph till you are sure of a victory, lest too early an exultation should enhance the shame of a defeat. Whether this remark applies or not to Mr. Whish's mode of attack, I shall leave my readers to judge. For myself I frankly acknowledge, that the quotations in my Letter were made from the Rev. Sir Adam Gordon's Work on the Homilies, intituled, "Discourses on different subjects, being the substance of the Homilies of the Church of England, rendered in a modern style," &c. I acknowledge, likewise, that it was the only Version of the Homilies in my possession at the time of my making those quotations, which were made long ago, for the purpose of a previous discussion with a friend, on the same subject as the present.

My authority for such a reference, I beg to give in the words of Bishop Tomline, in his Standard Work, "The Elements of Christian Theology," where he says, in his Exposition of the 35th Article,—"The English language has changed so much since these Homilies

were written, that they would scarcely now be understood by a common congregation; and therefore, the reading of them publicly, as it would no longer answer any good purpose, has fallen into general disuse, with the tacit consent of the governing part of the Church. The Clergy, however, may still study them with advantage to themselves, and may, with advantage to others, transfer parts of them into their sermons, with such alterations as the change of circumstances may render expedient."

To this he adds, in a Note—" Since I wrote the above, I have met with a work published by the Rev. Sir Adam Gordon, Bart. intituled, ' Discourses on several subjects; being the substance of some select Homilies of the Church of England, rendered in a modern style, and fitted for the general use and Christian instruction of the community at large.'— The Editor appears to me, to have performed his part with great judgment, and I desire to recommend these Books to the Parochial Clergy."

A work thus recommended, by such an authority to the Clergy, I presume it will be thought no very great offence on the part of a Layman, to have held in such estimation, as to have preferred it to any other Version of the

Homilies for his own perusal, and even to have quoted from it in his exposition of an Article. That in modernizing the language, and sometimes paraphrasing the sentiments in the original, the Rev. Editor has not departed from the genuine sense and meaning of the Homilies we have reason to conclude from the commendation of the Bishop; that he has not done so on the subject now before us, may be inferred from his Note to the 3rd and 4th Discourses —" On the Salvation of Mankind."—" The Editor trusts, it is almost needless to premise concerning these two Discourses, which include several parts in the original, that the subject of the whole, being so nearly connected, it would have been almost impossible, without entirely new modelling the argument, to avoid the repetitions which must be very conspicuous after all his endeavours to lessen the number. But as the foundation of the Christian's most substantial hopes is here particularly laid down, and as all descriptions of people are so materially interested in the thorough understanding of this doctrine, too much plainness surely cannot be employed at the expense of more elegant composition; too great an attention to which might exclude the general benefit intended by this work. And he hopes, the obvious and essential reasons for

strictly adhering to the manner of the original, in this respect, will be admitted as a sufficient apology, wherever he has been constrained to relinquish his endeavours at refining the style in favour of the more valuable consideration of perspicuity of expression."

As far as I can judge, from a subsequent comparison of the Discourses with the Homilies, though the expression is sometimes varied, and the sense frequently amplified, yet, generally speaking, the Editor has faithfully preserved the meaning and intent of the original, and often rendered it more perspicuous.

Whether I am right or not in these observations and inferences, it was from the above work that my quotations were made, and on comparing them with it since my Letter was published, I do not find that I have been guilty of any error, except that of using the word *power* instead of *office* of justifying in my 32nd page, which, however, cannot be considered as a material difference.

And now let me compare the quotations I have made from Sir Adam Gordon's Work[c] with different parts of the Homilies[d], and see really how far they differ.

[c] Sir A. Gordon's Discourses, 2 vols. 2nd Edit. London, 1817.

[d] Sermons or Homilies, London, 1817.

MY LETTER.	HOMILY.	OBSERVATIONS.
It declares (of faith) "that it does not exclude repentance, hope, love, and the fear of God to be joined with it," p. 32.	"And yet that faith does not shut out repentance, hope, love, and the fear of God, to be joined with it in every man that is justified; but it shutteth them out from the *office* of justifying."	
To which I add, (p. id.) after a farther quotation,— "It only taketh from our works, imperfect as they are, the *power* (or *office*) of justifying"—that is, it denies their being the primary pure cause of pardon, which is the free mercy of God in Christ.	"For all the good works we can do be imperfect, and therefore not able to deserve our justification, but our justification doth come freely by the mercy of God in Christ."	
"It depriveth them of such an absolute virtue to obtain God's favour, as may guard us against relying on them solely for that end."		This latter clause, and the expression primary pure cause of pardon, I confess are not to be found in the Homily.
* "This faith doth in no degree lessen the expediency, or the reward of good works which are positively necessary to be done upon the religious principle of serving God in the only manner He has expressly commanded us in Scripture."	"Neither doth faith shut out the justice of our good works — necessarily to be done afterwards, of duty towards God, for we are most bounden to serve God in doing good deeds, 'commanded by him in his Holy Scripture' all the days of our life."	This clause, Mr. Whish asserts, is not in the Homily.
"Still farther to guard against dangerous mistakes, the Homily proceeds to observe, that when we are said to be justified freely, it is not	"And though this doctrine be never so true—as it is most true, indeed, that we be justified freely without all merit of our own good works,	The spirit of this extract from the Homily is to be found in my quotation from Sir A. Gordon, though not the precise words.

* This is previously quoted in my Letter.

MY LETTER.	HOMILY.	OBSERVATIONS.
to be understood free of all good works, but free of all virtue in them to prevail on God to pardon farther than as they are the effect of a renewal of our fallen nature through grace and the influence of the promised seed."	as St Paul doth express it and freely, by this lively and perfect faith in Christ only, as the ancient authors use to speak it; yet this true doctrine must be also truly understood and most plainly declared; lest carnal men should take unjustly occasion thereby to live carnally."	
"By faith alone is not meant that we can possess it, and afterwards be idle, and that when we have faith nothing more is required on our part, or that we are so justified without our good works, that we may be regardless of doing any good works at all."	"Nor when they say that we be justified freely, do they mean that we should or might afterwards be idle, and that nothing should be required on our parts afterward; neither do they mean so to be justified without our good works, that we should do no good works at all."	
	"But this saying that we be justified by faith only—freely and without works, is spoken for to take away clearly all *merit* of our works as being unable to *deserve* our justification at God's hands."	This is added by Mr. Whish, and though not quoted by me, is strictly in consonance with my view of the Homily, and renders the sentence complete.
"It proceeds to say with respect to faith, that it is not a mere belief in Christ that justifies, but a conviction of our own wants and the necessity of a Saviour. And it sums up all by declaring that though we have faith, hope, charity, repentance and the fear of	"So that the true understanding of this doctrine—we be justified freely by faith without works, or that we be justified by faith in Christ only—is not that this our own act to believe in Christ, or this our faith in Christ which is within us does justify us or deserve our justi-	

MY LETTER.	HOMILY.	OBSERVATIONS.
God, and do ever so many good works, yet that these virtues, and all other good we have done, shall or can do, are things far too weak and insufficient to *merit* eternal life. "It puts them all (*i. e. faith*, love, repentance, and good works,) on the same footing as to the cause of our pardon and justification."	fication unto us—for that were to count ourselves to be justified by some act or virtue that is within ourselves, but the true understanding and meaning thereof is—that although we hear God's word and believe it, though we have faith, hope, charity, repentance, dread and fear of God within us, and do never so many good works thereunto; yet we must renounce the *merit* of all our said virtues of faith, hope, charity, and all our other virtues and good deeds, which we either have done or shall do, or can do, as things that be far too weak and insufficient and imperfect to *deserve* remission of our sins and our justification."	Mr. Whish adds an observation of mine at the close of his quotations, which is taken from my Letter 4 pages farther on, as if it were given by me as an extract from the Homily. It never pretended to be so, and therefore requires no farther notice. —— It is a deduction from the words of St. James.

My readers will now be enabled to compare the passages quoted by me from Sir Adam Gordon's Discourses with those in the Homily, and to judge whether there be any essential difference between them.

My only aim has been to vindicate myself, or at least to explain the reasons why my ex-

tracts were made from the former rather than the latter work.

But after all, I am by no means interested in defending the Version of the Rev. Baronet, nor do I want to take advantage of a single word that is not to be found in the Homily. The language of that fully explains the sense of the Article, and confirms the view which I had taken of its intention, and which pervades the whole course of its argument throughout the three parts into which it is divided.

My Opponent must have strangely mistaken the object for which I referred to the Homily, and have paid no attention to the inference I deduced from it, for harsh and unguarded as he has been in his remarks on this part of my Letter, I would not accuse him of wilful misrepresentation.

The Article states—" that we are justified by faith only is a most wholesome doctrine and very full of comfort, as more largely is expressed in the Homily." The Homily declares, that, strictly speaking, we are not justified by faith at all, as any act or virtue of our own, but solely for the merits of our Lord and Saviour Jesus Christ, applied to ourselves through faith, as a medium or instrument. And it explains *faith only*, as not implying, that faith is to be

separated from repentance, hope, charity, dread and the fear of God, nor from all virtues and good works, but that these qualities and acts have no *merit* in them to deserve remission of sins or our justification. This explanation runs through almost all the passages which I have just quoted from the Homily. In the second part it is said expressly—" Nevertheless this sentence, that we be justified by faith only, is not so meant of them, that the said justifying faith is alone in man, without true repentance, hope, charity, dread, and the fear of God at any time or season ;"—and the whole scope of the Homily may be collected from the following quotation, which is likewise taken from the 2nd part—" But this saying, that we be justified by faith only—freely and without works, is spoken for to take away clearly all *merit* of our works, as being unable to *deserve* our justification at God's hands; and thereby most plainly to express the weakness of man, and the goodness of God ; the great infirmity of ourselves, and the might and power of God; the imperfection of our own works, and the most abundant grace of our Saviour Christ ; and, therefore, wholly to ascribe the *merit* and *deserving* of our justification unto Christ only, and his most precious bloodshedding."

Now this is the precise view of the Article

and Homily, which I have taken in my Letter. I there declare, that I consider the Article, (with the explanation to which I afterwards refer,) as "drawn up for the purpose of contradicting the Romish doctrine of human merit; and that our Reformers thought they could not too strongly express their abhorrence of the opinion that we are justified here or glorified hereafter by our own deservings." —"This," I add, "is a sentiment in which all Protestant Preachers are agreed." Can I speak more strongly?

What then do we learn from the explanation given in the Homily, to which Mr. Whish seems to consider it unnecessary to refer? First, the true notion of faith, as connected with our Justification; namely, that it is not the cause, but the means or qualification in man, through which it is obtained; and, secondly, the true notion of repentance, love, fear of God, and good works,—that they are conditions, never to be disjoined from faith, and without which we cannot hope to be finally justified, but that they possess no merit in themselves which can give us a title to the remission of sins, nor to the attainment of eternal life.

The anxiety which is expressed by the Author of the Homily, while he is laying down

the true doctrine of our Justification by the mercy of God and the merits of Christ, to guard this true doctine from being mistaken or perverted to a carnal purpose; the solicitude he manifests, while he admits the efficacy of faith as an instrument, to disallow it as a cause, and to shew that justifying faith is never solitary, but constantly associated with other qualifications; and the care which he takes, while detracting from the merit of our good works, to maintain that we are bound to serve God by the performance of them, according to His Will, all the days of our life; these nice distinctions, this long train of reasoning and accumulation of arguments, prove most satisfactorily, that not only faith, but all the Christian virtues, and all good works which are done out of obedience to God's laws, are conditions, without some of which Justification is not originally obtained, and without a combination of which it cannot be preserved, nor finally accomplished.

To make this still more clear, though at the hazard of fatiguing my readers, let us attend to the following considerations. The Office of Justification has been performed by Christ himself; the Act of Justification is the Act of God. Mr. Whish therefore very properly asks (p. 43.) "Are all professing Christians justified

in the sight of God?" Certainly not. Some qualification or condition then is required on the part of man. And the first condition is Faith. This, as I have observed in my Letter, is the descriptive medium of our Justification, because faith is the most comprehensive Christian grace, which realizes invisible things, lays hold of the offer of reconciliation, and has a tendency to produce obedience and every good fruit. The necessity of faith for our Justification is acknowledged by all Christians. But is this the only condition? No. It is inseparably connected with Repentance, which precedes and accompanies it, as I have already irrefragably shewn by quotations from the Scriptures, and which the language of the Homily fully confirms. Now Repentance is not a single act or operation of the mind, but includes under it many particulars; sorrow and contrition for our past offences, submission to the chastening hand of God, renunciation of sin, earnest supplication for mercy at the Throne of Grace, fear and love of God, devotion to his service, restitution to those whom we have wronged, forgiveness of those who have offended us, and charity in thought and deed to all mankind[e].

[e] Vide Bishop Horne on Justification.

And such a repentance, combined with faith, are the only conditions necessary for our primary Justification. For all works, previous to our repentance and faith, are undoubtedly excluded from any share in it, and external works, which are necessary to be performed during the whole course of our lives, follow our first Justification.

Thus then we may be truly said to be justified without works, through the conditions of repentance and faith only, or through faith including repentance, when we are first devoted to the service of Christ, and enter into covenant with Him at our Baptism. He has made full satisfaction for our past sins, as well as for our original delinquency. They are blotted out for ever. We are reconciled and at peace with God, and we have the promise of his Holy Spirit to assist us in doing His will, and working out our own salvation for the future, which we have engaged to do. And were we to die immediately after this reconciliation, and before we had performed any good works, excepting those operations of the mind included under repentance, we should die justified, and be admitted to eternal bliss.

Now this is the Justification every where spoken of by St. Paul; for in addressing his Christian converts he always adverts to it as

past. "Being justified freely by his grace through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past[f]." "Even as David also describeth the blessedness of the man to whom God imputeth righteousness without works: Blessed are they whose iniquities are forgiven, and whose sins are covered[g]." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ[h]." "Much more being justified by his blood, we shall be saved from wrath through him[i]."

And that this Justification is connected with Baptism, or admission into the benefits of Christ's redemption, is evident from the following passages. "And such were some of you, but ye are *washed*, but ye are sanctified, but ye are *justified*, in the name of the Lord Jesus, and by the Spirit of our God[k];" and "Not by works of righteousness which we have done, but according to his mercy he saved us by the *washing of regeneration* and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour, that

[f] Rom. iii. 24, 25. [g] Id. iv. 6, 7, 8. [h] Id. v. 1.
[i] Id. v. 9. [k] 1 Cor. vi. 11.

being *justified* by his grace, we should be made heirs according to the hope of eternal life[1]."

That our 11th Article likewise speaks of Justification as that imputation of righteousness which is obtained upon our first embracing the Christian faith, and as preceding our good works, is evident from this, that our 12th Article treats of good works which follow Justification.

In the same sense it is understood by all those Divines, who are quoted by Mr. Whish from his 51st to his 57th page, including Arminius, to whom Mr. W. supposes I must be inclined to pay peculiar deference, because he was the foe of Calvinism. I certainly feel a respect for any man who opposes a dangerous error, but "nullius addictus jurare in verbo magistri," I am led by names no farther than as their works are distinguished by clear penetration, sound judgment, and conformity with the word of God. In this instance, however, Mr. Whish might have multiplied his quotations indefinitely, for no Protestant Divine, with whom I am acquainted, has ever formed a different opinion of the grounds of our first Justification in the sight of God.

[1] Tit. iii. 5—7.

But we are now arrived at a very important part of the Christian course. Through repentance and faith we have been admitted to partake of the high privileges purchased for us by the death of Christ, at our Baptism if Adults, at our Confirmation if baptized in infancy. We have obtained remission of our sins, and a promise of the assistance of the Holy Spirit, and we have entered into an engagement to forsake sin, and to lead a godly and virtuous life. Now then commences our state of trial and probation.

We may fall from grace given, and we may by repentance rise again, and be restored to our former state; but alas! we may fall irrevocably, and the whole of our care and exertion is necessary to avoid the numerous temptations to evil by which we are surrounded, and to proceed in the exercise of every duty commanded by the Gospel, that we may advance towards the attainment of Christian perfection. Though once justified, we must strive to preserve ourselves in a justified state, and by constant perseverance in well-doing, look forward towards our final Justification and admission to eternal bliss. To that Justification we are directed by our blessed Saviour, in His solemn declaration respecting our words,

and to that Justification St. James leads us by his positive assurance as to the effect of our works.

We see, therefore, as I before observed, that there are two Justifications alluded to in Scripture, or rather, that Justification is used in different senses, as it regards the commencement or the conclusion of our Christian course, though the sufferings and satisfaction of our Lord Jesus Christ is the all-sufficient cause of both.

When St. James wrote, a mistaken notion seems to have prevailed, that faith alone was requisite, not only to entitle us to forgiveness of sin, but to advance us to everlasting life. Some 'unlearned and unstable persons' had misconceived the doctrine of St. Paul, and falsely supposed, because Jewish and Heathen works were excluded from our first admission into the favour of God through Christ, that therefore Christian works were not required for our ultimate acceptance with Him, and for our consequent attainment of Heavenly bliss; or, to put it in other words, because previous works were not necessary for our Justification, therefore subsequent works were not indispensable for our Salvation; or rather, because good works were not the meritorious cause of

our *primary*, therefore they were not the dutiful condition of our *final* Justification.

This gross and dangerous error St. James found it incumbent on him to expose and contradict, and he does it in the most plain and intelligible manner. He asks first—"What profit there is in a man's saying he has faith, if he has not works? Can faith save him?" And then he shews that an inactive faith, like an inactive charity, is of no avail. After which comes the remarkable passage—"Thou believest there is one God. Thou doest well. The devils also believe and tremble." I quote this verse again, because I have reason to complain that my meaning has been strangely perverted. I say of this text, that "though the belief of Christians and Devils varies as to its attendant hopes and fears, of each it may be predicated that it is *true*." And can this assertion be contradicted? By a true belief I undoubtedly mean a belief in that which is true—in that which really exists. I am not speaking of a true Christian faith, as it is often described by pious Divines, with its accompaniments of fear and love and hope, but as it is here spoken of by St. James, without those attendant graces; and I re-assert that the belief in both cases is true. Who does not see

that the argument of the Apostle is founded on this supposition? In merely believing that there is a God, you do no more than the devils, for they likewise believe, and so strong is their conviction, that they tremble too. But what is the advantage of such a belief? for "faith without works is dead."

The 3rd part of the Homily on Salvation, admits that 'the devils believe all the Articles relative to our Saviour from his birth to his ascension, and even to his coming again to judgment,' but remarks, "that they are but devils still." And how should it be otherwise, when in their outcast and abandoned state they cannot add to their faith one Christian grace? But this is the important inference to be drawn from the words of the Apostle. He tells his readers plainly, that the hinge on which our salvation turns is not merely faith but obedience—that in believing there is a God we do no more than the devils: They also believe, but they will not, cannot obey Him, whereas man must not only believe in but obey Him. He must, as the Homily says, "have a loving heart to obey His commandments," if he ever hope to avoid punishment, and to be a partaker of the salvation of God. He then instances in Abraham, and shews how 'he was justified by works in offering up his

son Isaac, and how faith wrought with his works, and by works was faith made perfect;' so that not only 'faith was imputed to him for righteousness, but he was called the friend of God.' The result of the whole is, the declaration of the Apostle—"You see then how by works a man is justified and not by faith only."

And what is the inevitable conclusion from this strain of argument, but that the Justification of which St. James speaks—our Justification subsequent to our belief, and with reference to our final judgment, is to be obtained on the condition of works as well as faith? It follows, therefore, that Bishop Bull is warranted in declaring that we are justified by what he calls with Bishop Taylor, Fides formata, and I trust I am equally warranted in maintaining as I do in my Letter, that "we are justified by the *deeds* of faith, and not merely by its *convictions*."

I have been the longer on this subject, which seems scarcely to require so much elucidation, because there is an apparent anxiety on the part of Mr. Whish, to set aside the inferences to be drawn from the Epistle of St. James.

But those inferences are, in truth, corroborated by almost every page in the Old and New Testament. "Cease to do evil, learn to do well," is the message of God by His Pro-

phets to His ancient people, and it is repeated with every diversity of phrase, and threat, and promise, that can command, enforce, and invite obedience, by all the inspired teachers of His holy law. It is also most remarkable, that almost every example which is quoted in the Epistle to the Hebrews, of those eminent characters who were signalized by faith under the old Dispensation, is commended for some act performed under the influence of faith, and by which, as St. James has asserted of Abraham, that faith was perfected. By this "they wrought righteousness," and became patterns to those who were to succeed them, under a brighter Dispensation, of the union which ought always to subsist between faith and works.

In the beginning of the Gospel men are taught to repent and to bring forth fruits meet for repentance. Our Saviour bids us 'take his yoke upon us, and to learn of him,' that is, to conform ourselves to his easy law, and to follow his example, and he assures his disciples —"Ye are my friends, if ye *do* whatsoever I command you."

We are told by St. Peter, that "in every nation, he that feareth God and *worketh* righteousness, is accepted of him." By St. Paul, and in the Epistle to the Romans too, that "God will give to every man according to his

works—to them who by patient continuance in *well-doing* seek for glory, and honour, and immortality, eternal life." And by St. John, in one of the strongest passages which can be quoted from the Apostolic Scriptures, and which I have already adduced;—"Let no man deceive you; he that *doeth* righteousness is righteous, even as he is righteous."

In addition to the numerous declarations in the Gospels and Epistles, that we shall be finally judged according to our works,—'that every one shall receive according to that he hath done, whether it be good or bad,' our Saviour's awful description of the judgment of the last Day, shews that our acceptance or condemnation will turn principally on our discharge or neglect of works of charity for his sake—that charity which St. Paul has declared 'to be greater than faith and hope, and without which, though he had all faith, he should be nothing.'

Can a word more be necessary to prove that the whole Scripture is in harmony with St. James, when he testifies "that a man is justified by works, and not by faith only?" But then I am ready to acknowledge what I set out with asserting, that though we are said to be finally justified by works as well as faith, yet it is only by both as indispensable condi-

tions, not as meritorious causes of our salvation. When faith only (always including repentance,) is said to justify us on our entrance into the Christian Covenant, it is but a condition on which we obtain 'remission of our sins, for Jesus Christ's sake, and all other benefits of his passion;' and when works as well as faith are said to justify us at the day of final account, they are merely conditions without which we cannot attain the promised inheritance. For conditions are nothing else than duties to be performed on our part; and our Saviour cautions us, "when ye shall have done all those things which are commanded you, say, 'We are unprofitable servants; we have done that which was our duty to do[m].'"

Our works, likewise, though performed with the co-operation of the Holy Spirit, are still imperfect, being interrupted by sins, and blended with failings and infirmities, and even the most perfect could have no pretensions to merit the high reward of eternal life.

For this transcendent blessing, therefore, as well as for the forgiveness of sins, the gift of the Holy Spirit, and every other grace which accompanies salvation, we are indebted to the free mercy of God in Christ, 'who giveth us

[m] St. Luke xvii. 10.

through him all things that pertain to life and godliness.'

Before I quit this subject however, as I wish carefully to avoid every species of error, and to turn neither to the right hand nor the left, I must observe, that some of our soundest Divines, though they strongly disclaim all merit on the part of man, yet do not mean by that disclaimer to exclude our hope of heavenly bliss under the notion of a reward. Because, as they affirm, the Scriptures are full of promises of reward from God and Christ to the pious and the righteous, not merely for the general exercise of faith and obedience, but for particular acts of piety, patience, and charity.

Our Saviour says to those who are persecuted for His sake, and bear it patiently—" Rejoice, and be exceeding glad; for great is your reward in Heaven[n]." He promises, likewise, that " whosoever shall give a cup of cold water only in the name of a disciple, shall in no wise lose his reward[o]." St. John bids us to look to ourselves, that " we lose not those things which we have wrought, but that we receive a full reward[p]."

" One of the last declarations of our Saviour, in the Book of Revelations, is—" Behold I

[n] Matt. v. 12. [o] Id. x. 42. [p] 2 Ep. St. John v. 8.

come quickly, and my reward is with me, to give to every man according as his work shall be[q]."

The Divines, therefore, to whom I allude, observe, that faithful promise maketh debt, and that God having undertaken to give rewards to them that love and obey Him—'He is faithful that promised,' and though we are insufficient of ourselves to please Him without His aid, and our best works are undeserving of eternal rewards, yet while we believe in His Son's atonement for our sins, and endeavour to serve Him to the best of our power, we may with humble confidence look forward to those rich rewards, which for that blessed Son's sake, and out of His own great mercy, He has laid up for us in Heaven.

What I have now ventured at a considerable length to advance on the subject of Justification, both as it refers to the commencement and close of our Christian life, I humbly and earnestly hope may be found consistent, as I conscientiously believe it to be, with the sense of the Apostolical, or truly Evangelical part of the Church of England, and in accordance with the word of God.

[q] Rev. xxii. 12.

I should therefore close this subject at once, by adducing authorities from various writers in support of the view which I have taken of it, and the conclusions to which I have been led, did I not think it requisite, in the first place, to notice the objections which have been made by Mr. Whish to similar reasonings and deductions in my Letter.

The first to which I shall advert occurs in p. 35, where Mr. W. remarks "that difficulties have frequently arisen in the discussion of this subject, by confounding two things essentially different—our *title* to heaven, and our *fitness* for heaven; our justification and sanctification." Now I perfectly agree with Mr. Whish that our title and fitness for Heaven are very different things, but all that I have been endeavouring to prove is, that our fitness is a condition annexed to our title, and without which it cannot be enjoyed.

With respect to justification and sanctification likewise, the one seems to involve the other. Justification, in its primary sense, implies our being accounted just and righteous by God for the merits of Christ, and Sanctification implies our acquisition of holiness and discharge of duty under the influence of the Holy Spirit. But to what does the latter lead?

To our final Justification or Salvation; and therefore it is the means, through which, for Christ's sake, we are ultimately justified.

Some of our old Divines speak of our progress in obedience to the will of God, and our performance of the conditions of the Christian covenant, under the term of Sanctification, and it seems rightly applied to the mode in which we are enabled to perform our duties under the sanctifying influence of the Holy Spirit; but still, as it terminates in a state in which we are said to be saved or justified by faith and works, the authority of an inspired Apostle will warrant us in giving to the continuance and close of that state, the title of our complete and final Justification.

The next passage I would notice, is a triumphant question of Mr. W. p. 50.—" If it be possible for those who maintain opposite views, who would explode Justification by faith alone, and set up a system (in their esteem less at variance with human philosophy,) partly of works, and partly of grace, to defend themselves from that very charge which they bring against the Clergy called Evangelical, of contradicting the positive declarations of the Church, &c." Now to this observation I would reply, in the first place, as far as respects myself, that I totally disclaim all reference to

"human philosophy." My expositions, in common with those from whom I quote, are taken entirely from the Scriptures, the only standard to which our Church refers for the establishment and explanation of doctrine; and as "one part of Scripture must not be so expounded as to contradict another[r]," it is absolutely necessary to examine two conflicting passages in order to ascertain the sense in which one of them is to be understood.

This, I repeat, has been done most ably by Bishop Bull in his masterly treatise on the subject of Justification, as treated of by the two Apostles, St. Paul and St. James, and, as I believe, to the general satisfaction of the Church of England.

Again, in the beginning of his fourth Letter, Mr. Whish observes, that "the dangerous error into which all opponents to Justification by faith only, necessarily fall, consists in placing some work of man—on the same footing with the work of Christ." Now I would seriously beseech Mr. Whish to reflect that in this sort of charge against the opponents of Justification by faith only, as embracing a dangerous error, he must actually include the Apostle James, for nothing can be more ex-

[r] Vide Art. 20.

plicit than his declaration, " that a man is justified by works and *not by faith only.*" In the sense in which he speaks of Justification, this is strictly true, but I deny, totis viribus, that any member of the Church of England, by agreeing with St. James, places the works of man on a footing with the work of Christ. No—they consider them as conditions jointly with faith, and without which no man can attain that heavenly inheritance which the merits of Christ only have purchased for the believing and obedient.

In reference to my observations on two kinds of Justification, as alluded to in Scripture, Mr. W. observes, (p. 73.) " The idea of a double Justification appears to have originated with the Papists."

Now, I would ask my antagonist at the bar of conscience, whether this remark is not thrown out for the purpose of exciting an odium against the Author of the Letter, as adopting the Roman Catholic notion of Justification? And I would have him know, on the contrary, that there is no one breathing who scouts the Romish doctrine of human merit and our own strength, as the prevailing causes of our Justification, more than I do.

But though I expressed my former opinion respecting two kinds of Justification, or rather two meanings attached to the term, under dif-

ferent views, with that degree of caution which became one who had not consulted all the authorities on the subject, yet a subsequent inquiry has led me to conclude that the existence of such a distinction is the general and decided dogma of the best Divines of our Church, and that without allowing some degree of difference in the use and meaning of the word, as employed by each, it is impossible to reconcile St. Paul with St. James.

We now come to that part of the 4th Letter which notices my commendation of the work of Bishop Bull, where after paying a compliment to the ability and learning of that eminent Prelate, Mr. W. ventures to say of his work, 'that it does indeed favour me, but that it does not coincide with our Church in this particular.' And how is this charge attempted to be proved? Merely by his stating, "the Bishop strenuously maintains—that works of righteousness are necessary to obtain the favour of God, and that works and faith co-operate in the affair of justification." And is not this the settled opinion of the Apostolic part of the Church of England? Do not they also maintain with St. Peter, "that in every nation he that feareth God and *worketh righteousness,* is accepted with him?" And do not this part of the Church also assent to the de-

claration of St. James respecting Abraham, and extending from him to all the spiritual children of Abraham, " that faith wrought with, or co-operated with his works, and by works was faith made perfect?"

I appeal fearlessly to the appointed Guardians of our Church to shield one of its most illustrious Prelates from the accusations of Mr. Whish.

But I must now cite a still more remarkable passage. Mr. W. has introduced two quotations from Bishop Bull, with remarks upon them as objectionable. The first is this—" Every one sees that in order to the remission of sins or justification, repentance from sin and conversion of the heart to God, are necessarily required beside faith?" And does not every one, that has his Bible before him, see this as plainly as Bishop Bull? Is it not an irrefragable truth? Do not the Scriptures, as I have already repeatedly shewn, inseparably connect repentance with faith? Was any sinner ever justified without repentance and a turning of the heart to God? Are we justified in our sins? I am perfectly astonished at the temerity of my Opponent in venturing to doubt an assertion so firmly founded on Scriptural testimony. Is not Baptism the sacred Rite appointed by our blessed Saviour for our adop-

tion into his family, and for the attainment of Justification, and what does even our Catechism teach us on this head? "Qu.—What is required of persons to be baptized? A.—Repentance, whereby they forsake sin, and faith, whereby they stedfastly believe the promises of God made to them in that Sacrament." I should be ashamed of quoting so elementary a doctrine of our Church, were I not above measure surprised at its being made, not a subject of doubt only, but actually of censure.

For after quoting another passage from Bishop Bull, of a similar nature, Mr. Whish makes the following remark, (p. 75.)—"Sentiments like these are to be found in various parts of that work, (the Harmonia Apostolica,) and who does not see *that they are altogether at variance with the* 11*th Article, and the Homily on the same subject*, and that they are directly *opposed* to the sense of the English Church, so concisely expressed" in the words of the Article. I give the parts in Italics in this quotation, that my Readers may be perfectly aware of the force of the observation. And here at once I am furnished with an example which appears to me fully to justify my remarks on the undue deference which is sometimes paid to the letter of the Articles. Here is an Article set up, not merely on a footing with Scrip-

ture, but explained in a sense directly contrary to its express declarations, and yet referred to as claiming our implicit assent in that sense. Did the Article really mean to exclude repentance as an adjunct of faith, we must cease to entertain any veneration for it. But I have already clearly shewn, by a reference to the Homily, that ' repentance is always joined with the faith through which we are justified ;' and the Article thus explained, is completely vindicated from the imputation to which in his zeal for its literal exposition, Mr. W. had inconsiderately exposed it, that of contradicting the Word of God.

The other passage quoted from Bishop Bull, is the following.

" Therefore by works (not by faith only,) every one is in this life justified before God. Is it not evident that faith and works co-operate in the affair of justification ?"

To this passage, as well as to the former, the remarks of Mr. Whish are applied.

Now I am prepared to maintain, that the latter proposition is as strictly true as the former, speaking of Justification in the sense used by St. James, as subsequent to the first remission of sins ; for as Abraham, after righteousness had been imputed to him for his belief in God's promises, was justified by works in

this life, as the Apostle tells us, so also are we. And to shew that Bishop Bull considered himself supported by the authority of the Church on this subject, contrary to the opinion of Mr. Whish, I will beg leave to insert an extract from that Prelate to this very purpose. He had been making a quotation from Grotius, which concludes thus [*].

"Si vero vita post *id* conceditur, (hoc est, post condonationem peccatorum,) ad jus illud retinendum requiritur jugis pia operatio, et imprimis abstinentia ab omnibus illis criminibus, quæ conscientiam vastant, et a regno cœlesti hominem excludunt. Est enim condonatio plena et jus ad vitam eternam datum hac lege atque omine. Hæc est doctrina Apostolorum Veterumque omnium." To which the Bishop subjoins—"Addo ego—Et Ecclesiæ etiam nostræ; quæ constanter docet gratiam Justificationis per Fidem veram prius acceptam, non nisi continuô insuper bene operandi cursu posse custodiri. Patet illud ex verbis Chrysostomi de fideli Latrone suprà allatis quæ et citat, et suo calculo comprobat Ecclesia nostra. 'Certe si supervixisset Fidei et bene

[*] I copy Grotius in Latin, of course, and as I have never seen a translation of the Harmonia, I shall quote that also in the same language.

operari neglexisset, excidisset a salute.'" To which I shall add the concluding words of the 1st Part of the Homily on Good Works. "Here ye have heard the mind of Chrysostom, whereby you may perceive that neither faith is without works—having opportunity thereto—nor works can avail to everlasting life without faith."

I have already expressed my opinion of the excellence of the Dissertation from whence this Extract is taken, and of the general truth of the doctrine resulting from it. The Author was warmly and virulently attacked by the Calvinistical writers of the day, and especially by one who filled the Theological Chair at Oxford during that period, but in his Defences, he so completely repelled their attacks, and refuted their arguments, that he at length silenced all opposition, and this elaborate treatise, as I have always been given to understand, was long considered as expressing the sense of the English Church on the questions which it undertook to investigate and decide. Bishop Horne calls it a "*palmary work*," and says that it was styled by Dr. Grabe "the triumph of the Church of England."

My Readers, perhaps, may be curious to know what is the remark of Mr. Whish on the passages just referred to as quoted from Bi-

shop Bull. After adverting to parts of the Homily which he assumes to be contradictory, but which have just been shewn to be consistent with his doctrines, he says, (p. 76.) "In the judgment of the *Orthodox Churchman* at least, the opinion of Bishop Bull on *this* subject can have no weight whatever! As Churchmen we have one and only one Standard."—As if Bishop Bull had not appealed to this only standard of the Church—the word of God—for the proof of all that he has advanced in this celebrated Treatise. In the same view likewise he says before, (p. 50.) "We gladly avail ourselves of the judgment of those distinguished Fathers of the Reformation, and great advocates for the Church of England, Cranmer, Jewell, Hooker, and others, and placing it in the opposite scale to Bishop Bull and Bishop Horne, ask where the preponderance of private exposition lies."

Mr. Whish, therefore, ranks these two learned and pious Bishops among the heretical expounders of the Scriptures, and of the Doctrines of the Church, and he then proceeds to make extracts from the three venerable Authors to whom he has alluded, in every one of which I am persuaded the exploded Bishops would have heartily concurred, the whole force of their reasoning being applied to the neces-

sary conditions, and not to the meritorious cause of our Justification.

And here I hope I may be permitted to observe, that to be involved in a common censure with such characters as Bishop Bull and Bishop Horne, I consider as a high honour instead of a reproach, and I am willing to place my own claim to Orthodoxy on the basis of my agreement with the sentiments of such brilliant ornaments of the English Church.

To suppose, likewise, that these eminent Prelates differed from the sound interpreters of the Holy Scriptures, who were the founders of our national Church, because in the full investigation of a most important and intricate question, they saw it necessary to make distinctions, and to explain the real meaning of a proposition, couched in general terms, by the limitations under which the words of Holy Writ require it to be guarded, is surely to betray an ignorance of their works, the real scope of their arguments, and of the means by which all truth, and Heavenly truth in particular, must be sifted and separated from error.

I now arrive at that part of Mr. Whish's Letter, in which he is obliged to take notice of the Epistle of St. James, and which he is compelled to allow, "affords some faint colouring to my argument." And here I must say my

Opponent appears extremely puzzled, for it is almost impossible to misconstrue the plain and perspicuous language of St. James, employed under the dictates of the Holy Spirit to correct error and to crush aspiring heresy. The great object of Mr. W. seems to be, to avoid every interpretation which may appear to militate against the language of St. Paul, whereas mine undoubtedly is, under the impression that this passage was written to guard against a misinterpretation of that Apostle, to shew that St. Paul's doctrine must be understood, in conformity with the light in which it is here exhibited by St. James. The plain doctrine of the latter is, that faith without works is of no avail; not that faith cannot subsist without works, for he shews plainly that it can, when he tells us that it does exist in the Devils who cannot work; but that works must be joined with faith to render it perfect; that without works as well as faith we cannot be saved or justified; that works are the necessary adjunct which give life and animation to faith, "for as the body without the spirit is dead, so faith without works is dead also." All this is sufficiently clear, for he is speaking of Christian works connected with faith as a principle of conduct, and referring chiefly to a Justification subsequent to the first remission

of sins, and looking forward to the day of judgment.

Now Mr. Whish allows (p. 77.) that St. James says 'justifying faith—is perfected by works, that faith without works is dead, and therefore not saving faith.' In allowing this, which he is constrained to do, he admits in fact, that the faith which justifies, or living faith must be joined with works, and that we cannot be saved without them, if we have opportunity to perform them. And this is really all for which I have been contending throughout the above discussion. But Mr. W. does not admit this without a qualification which entirely defeats its force. He says (p. 76.) 'St. James treats of the fruits and evidences of faith *before men;*' and again, that 'Abraham had obtained pardon and acceptance *with God*, before he offered up his Son, but in this act of obedience he was conspicuously proved *before men* to be justified, &c.'

This unsound argument has been often urged, and as often answered. St. James does not say a word about our Justification before men. When he asks—"Can faith save him?" he shews evidently that he is speaking of man's salvation or ultimate acceptance with God, and that he speaks of works with reference to that salvation. The instance that he gives likewise,

unfortunately for the argument of Mr. Whish, is that of Abraham's offering up his Son, a transaction which took place privately, and only in the sight of God. If Mr. W. had duly studied Bishop Bull, he would have found this erroneous supposition, and many other suggestions brought forward to evade the force of St. James's arguments, fully and triumphantly answered.

Those arguments and that doctrine remain therefore unperverted and uncontradicted, and it is evident, notwithstanding Mr. Whish's assertion to the contrary, (p. 78.) that St. James does assign a co-operative efficacy to good works with faith, in respect to acceptance with God, though he certainly does not say they are the meritorious cause of our obtaining absolution from sin, or the gift of eternal life.

There is an observation, however, with which Mr. Whish concludes the sentence I have just ventured to contradict, on which I must say a few words, as he seems to me to misinterpret the Apostle's intention. He observes, that "no inspired author has done more to destroy the unscriptural notion of salvation by any worth in works than St. James, in that single sentence, 'Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.'" Now this text has been so ably elu-

cidated by Bishop Sherlock, and is so often mistaken by Divines, that I cannot help adverting to that Prelate's explanation of it. He remarks that St. James begins the subject by declaring—"If ye fulfil the royal law, Thou shalt love thy neighbour as thyself—ye do well, but if ye have respect of persons, ye commit sin, and are convinced (or convicted) of the law as transgressors." Then follows the text in question, which St. James explains by saying—'If thou dost not break one commandment, yet if thou breakest another, thou art a transgressor of the law;' that is as the Bishop clearly interprets it—of the royal law he has just alluded to; and therefore when he says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all," he does not mean to say that such a person is guilty of every sin, or equally guilty with those who transgress every commandment, for that would be absurd; but that whatever transgression he commits, he is so far guilty of a breach of the general law of loving his neighbour as himself.

But what this text, however explained, has to do with St. James's doctrine respecting Justification, I have yet to learn. He there speaks of our good works, and not of our evil ones. Neither does he say anything about the worth

of those good works. Let it be remembered, once for all, that when the Apostolic Members of our Church speak of works, they speak of them only as necessary duties or conditions to be annexed to our faith, and without which we cannot hope to enter the Kingdom of Heaven. Would to God that Mr. Whish and the Evangelical Clergy, as they are called, could see them in the same point of view!

But before I quit this part of the subject, I have another important remark to make. In quoting Hooker's testimony, (p. 80.) Mr. W. certainly quotes an authority which is perfectly consistent with the view which I have been defending of the different meaning of Justification in St. James and St. Paul, of which my antagonist does not seem to be aware. Hooker's words are these: "There is no ambiguity in the name either of faith or of works, being meant by them in one and the same sense. Finding, therefore, that justification is spoken by St. Paul without implying sanctification, when he proveth that a man is justified by faith without works; finding, likewise, that justification doth sometime imply sanctification also with it; I suppose *nothing to be more sound* than so to interpret St. James speaking, not in *that* sense but *this*;" *i. e.* not in the former, but in the latter sense.

The undoubted inference from these words is, that Hooker acknowledges St James to have spoken of our Justification in a state subsequent to the first remission of our sins which took place at Baptism; for sanctification, as I have before observed, is that state in which, after we have become Christians, we are employed in working out our own Salvation under the influence of the Holy Spirit, and which terminates, or ought to terminate in our final Justification. He therefore acknowledges a state in which works must be combined with faith, to lead to such a Justification.

This is the view of St. James's doctrine, which I have all along been labouring to establish, and I feel indebted to Mr. Whish for furnishing me with so respectable a testimony in its favour.

I have already endeavoured to clear myself from misrepresentation in what I have advanced on the subject of faith, as treated of by St. James, and should therefore pass over all the remarks in the two next pages of Mr. Whish's Pamphlet, did I not feel it necessary to quote one of his assertions in order to repel the attack with which it is accompanied, in vindication of my own character.

This assertion is to be found in pages 80 and 81. "As Mr. C. considers the faith of Devils

as *true* faith, even such a faith as is publickly taught to be a justifying faith, he may well exclaim against such a practice." Now I cannot acquit my Opponent in this sentence, and he may be assured I would acquit him if I could, of a deliberate intention to convey to a particular class of his Readers, who he supposes would not peruse my Letter at all, or would peruse it cursorily, that I had advanced an opinion which he well knew I did not profess, and which no man of common sense could possibly maintain.

I said, indeed, and I say it again, that the faith of Devils is *true*. But that it is a justifying faith is too absurd to enter into the mind of man to conceive. I have already so fully explained the sense in which I understand this passage in St. James, that I should be wasting my Reader's time if I were to attempt to clear myself any farther from so unjust an aspersion.

When the Fathers of our Church speak of a Christian faith, they do not speak of it generally in the abstract as St. James does, but with its proper concomitants, as a faith which has charity always joined with it, and which, as a lively operative faith, is full of good works.

But though I perfectly agree with those who

think and teach that faith and works ought never to be disjoined; that faith is a principle of conduct which is of no avail unless attended and followed by good works, yet I must again declare, that I consider the doctrine which treats of works as flowing from faith by inevitable consequence, both dangerous and unsound.

Those who are led to believe that a right faith must infallibly produce a right practice, are apt to imagine that they have such a faith, and therefore to be careless and indifferent about bringing forth those good fruits which are never matured but by their own culture and exertion under Divine grace.

Various are the instances which might be cited, and some very remarkable ones, of men who had been well educated and instructed in the Christian faith, and who had lived for a time in conformity to the will of God, having afterwards fallen away into sin, and been guilty of many gross enormities. Some of these have been awakened towards the close of life, to the sincerest repentance. They have acknowledged the iniquity of their conduct, and become truly contrite; yet still they have declared that their offences were aggravated, because, during the whole of their wicked course, they had never lost their faith, but had actually

sinned against conviction. Such a faith may be called a dead faith, because it was not strong enough to resist the temptations to sin; but here it is presumed that they had once possessed a living faith, and if that faith be inseparable from good works, how could they have ever yielded to those temptations, and have fallen into sin? If the infallible connexion between faith and works be the doctrine of the Holy Scriptures, I should like to know where it is to be found. In St. James I cannot discover it. He, on the contrary, speaks of faith as separated from works, and declares, that it cannot save. He teaches us that "faith without works is dead." He does not say, that if we have a right faith in the first place, it will be assuredly accompanied by works, but he says, that 'works must co-operate with faith, and by works must faith be made perfect.' He implies, therefore, that there is no necessary connexion between them. In St. Paul, likewise, we find assertions just as strong in proof of the possible disunion between faith and works. He says, 'If he had all faith, so that he could remove mountains, and yet had not charity or love, he should be nothing.'[1] He acknowledges, therefore, that faith and

[1] 1 Cor. xiii. 2.

love may be separated, and as it is by love, that he himself tells us in another place, "faith worketh," he acknowledges, likewise, that faith, even the highest degree of faith, may be disunited from works. In the conclusion also of his beautiful delineation of Christian Love and Charity, he extols it not only above hope, but above faith also.

It is not, however, merely in the passages I have cited, but in the whole tenour of Scripture, that we find a direct answer to this exaggerated statement. I freely declare my opinion, that it sets aside at once as nugatory, two thirds of the Law and of the Gospel. The commandments of God himself, the moral precepts of Moses, the exhortations and threats of the Prophets, the earnest and persuasive discourses of our blessed Lord, and one half of the Epistles of his delegated Messengers, are rendered perfectly useless by the doctrine that faith will inevitably produce good works. Can any one assign a possible reason why our Saviour should tell his Disciples—"If ye know these things, happy are ye if ye do them[u]," when according to this supposition, he was well aware, that knowing them by faith, they must do them? It would have been idle in St. Paul

[u] John xiii. 17.

to have exhorted "those who have believed to be careful to maintain good works[x]," when he knew that those works were the necessary consequence of such a belief. And above all, why should St. Peter have recommended us—"*giving all diligence*, to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity, because if these things be in you and abound, they make you neither barren nor unfruitful in the knowledge of our Lord Jesus Christ?"—Why, I repeat, should St. Peter have given us these earnest admonitions, if the doctrine I have been examining be true? Why should we be exhorted to add any thing to faith, if faith indeed be a principle which must produce all those virtues and qualities which we are here recommended to cultivate, that we may not be unfruitful in the knowledge of the Lord?

I really conceive such a reductio ad absurdum to be a complete demonstration of the falsity of a tenet which seems to have been hastily taken up by Luther when he first broke loose from the trammels of Rome, of the truth

[x] Titus iii. 8.

of which he afterwards entertained doubts, and which the wisest of his successors have now generally abandoned. For my own part, I will not hesitate to add, that neither the perusal of Scripture, nor the reflections of my own mind, have enabled me to discover any assignable reason why a set of men should have been originally commissioned and subsequently ordained, merely to announce to mankind that belief in God and Christ is all which is necessary to salvation. It would then be perfectly useless to teach any thing else, since this belief would infallibly bring forth every work which can be acceptable to our Creator and Redeemer.

I am, therefore, compelled to believe that those Divines who seem to approve of the doctrine I have been endeavouring to controvert, if any such there be, are to be understood as speaking under the limitations prescribed by the word of God. They are well aware that without good works faith is dead, that while life lasts, good works must be added to faith by those who hope for salvation, and therefore, they will not pronounce that to be a right or lively faith, which is not accompanied by them. Having thus combined a sound and lively faith with the performance of good

sin, makes ourselves and our works acceptable to his Father [2]."

Now in spite of the bugbears of Socinus and Mr. Harding, I must declare my firm persuasion that this is most sound and Scriptural doctrine.

Having at length gone through all the objections of Mr. Whish, which I thought worthy of observation and reply, I shall close this part of my Defence by quotations from several authors of high respectability on the different subjects connected with Justification, reserving my Opponent's remarks on Self-righteousness, for the next head of discussion.

The first authority I shall cite is that of Chrysostom, because it applies more immediately to the object of the present disquisition.

"Let us constantly both preserve a right faith and lead a good life, since it is every where declared to us that without it, there will be no advantage in right doctrines."—"Many having a correct faith but leading a corrupt life, have been of all mankind most miserable [3]."

Having already expressed my obligation to Mr. Whish, for a quotation from Hooker in my

[2] Mede's Works, p. 115.

[3] Chrysostom, as quoted by Bishop Tomline, Refutation of Calvinism, 460. 471.

favour, I will select another passage from that venerable Author, part of which also is cited by my Opponent, and to which I fully subscribe.

" We ourselves," says he, (after he had been refuting the errors of the Romish Church, which attributed to works, and particularly to its own superstitious works, the power of justifying), " We do not preach Christ alone, excluding our own faith unto justification; Christ alone, excluding our own works unto sanctification [b]; Christ alone, excluding the one or the other unnecessary to salvation. It is a childish cavil wherewith, in the matter of justification, our adversaries do so greatly please themselves, exclaiming that we tread all Christian virtues under our feet, and require nothing in Christians but faith, because we teach that faith alone justifieth, whereas by this speech we never meant to exclude either hope or charity from being always joined as inseparable mates with faith, in the man that is justified [c], or works from being added as necessary duties required, at the hands of every justified man; but to shew that faith is the only hand which putteth on Christ unto justification; and Christ the only garment, which being so put on, covereth the shame of our

[b] Let it be remembered that Hooker allows, as I have shewn from a former passage, that sanctification is implied or included in justification as taught by St. James.

[c] Mr. Whish, in quoting " *is justified*," which he has introduced *twice*, has put *is* in Italics, as if to infer that Hooker meant *after he was justified*; whereas the Homily says, and Hooker undoubtedly did not mean to contradict it, that " the said justifying faith (i. e. the faith which justifies) is never alone in man without true repentance, hope, charity, and the fear of God at *at any time or season*." Consequently they are present with faith when it justifies, —or rather when it relies on him by whose merits alone we are justified.

defiled natures, hideth the imperfection of our works, and preserveth us blameless in the sight of God.

Hooker also says, a little farther on,

"By the merits of Christ there can be no justification, without the application of his merits."—"Wherefore we acknowledge a dutiful necessity of doing well, but the meritorious dignity of doing well we utterly renounce." "Of the rest, none shall see God but such as seek peace and holiness, though not as the cause of their salvation, yet as the way which they must walk in who will be saved."

And again adverting to the Papists, he says,

"Did *they* think that men do merit rewards in Heaven by the works which they perform on earth? We teach that good works, commanded of God, are necessary to be done, and by the free kindness of God they *merit* their certain rewards[d]."

The next authority I shall cite, and which refers to two states of Justification, is taken from "Necessary Doctrine[e]."

"And this justification, whereof we have hitherto spoken, may be called our *first* justification; that is to say, our first coming into God's house, which is the Church of Christ; at which coming we be received and admitted to be of the flock and family of our Saviour Christ, and be professed and sworn to be the servants of God, and to be soldiers under Christ, to fight against our enemies, the devil, the world, and the flesh. Of the which enemies, if it chance us after our Baptism to be overthrown and cast into mortal sin; then is there no remedy, but, for the recovery of our former state of justifica-

[d] Hooker, p. 490—94—501, 502. [e] Art. Justification.

tion, which we have lost, to arise by penance, (*i. e.* penitence) wherein proceeding in sorrow, and much lamentation for our sins, with fasting, alms, prayer, and doing all such things, at least in true purpose and will as God requireth of us; we must have a sure trust and confidence in the mercy of God, that for his Son our Saviour Christ's sake, he will yet forgive us our sins, and receive us into his favour again. And so, being thus restored to our justification, we must go forward in our battle aforesaid, in mortifying our concupiscence, and in our daily spiritual renovation; in following the motions of the Spirit of Christ in doing good works, and abstaining from sin and all occasions thereof; being armed with faith, hope, and charity; to the intent we may attain our *final* justification, and so be glorified in the day of judgment with the reward of everlasting life."

The next Author I shall cite on the same subject, is Bishop Bull, being assured he will have more weight with most of my readers, than with Mr. Whish and his associates.

"Hæc, quæ de absolutâ bonorum operum necessitate discernimus certissima sunt. Nihilominus et hic etiam cautione aliquâ Lectori Christiano opus erit ut accurati distinguat inter Justificationem *primam* ac *secundam*, adeoque inter bona opera, quæ ad hanc illamque necessario requiritur. Atqui hic statuendum omnino est; ad *primam* Justificationem opera tantum interna fidei penitentiæ, spei, charitalis, &c. esse absolutè necessaria; cætera vero externa opera, quæ in factis externis, sive in actuali singularum virtutum quas modo enumeravimus exercitio conspiciuntur, signa tantum esse fructusque pietatis internæ et Justificatione posteriora, eâque demum lege præstanda, si non desit opportunitas [f]."

[f] Harmon. Apostol. p. 115.

I shall now quote from Waterland, and though I might have borrowed from him more at large, I think it better to refer to that part of his works, which relates to Justification, that this admirable Author may be studied at leisure, and I am happy to reflect that he may now be studied with peculiar advantage, since a new Edition of his writings, by the present learned Bishop of Durham, has lately issued from the press.

" The next thing I have to premise is, that God often confers Remission or Justification for the time being, in this life present, with certain and immediate effect, according to the degree and extent of it. All Remission is not *final*, nor suspended upon what may come hereafter; but there is such a thing as present Remission, distinct from the final one; and which may, or may not continue to the end, but is valid for the time being, and is in its own nature, (no cross circumstances intervening,) irrevocable. Let us come to particulars in proof of the position. Jesus said unto the sick of the palsy—' Son thy sins be forgiven thee.' There was present Remission of some kind or other to some certain degree, antecedent to the day of judgment, and of force for the time being. So again our Lord's words—' Whosesoever sins ye remit, they are remitted,' &c. do plainly suppose and imply a present Remission to some degree or other, antecedently to the great day, and during this present life. ' All that believe (viz. with a faith working by love) are justified,' &c. The text speaks plainly of a *present* Justification or Remission, for both amount to the same, as I have hinted before. St. Paul speaks of sincere converts as ' being justified freely by God's grace, through the redemption that is in Jesus

Christ,' and soon after mentions Remission of sins past, meaning Remission then present, as, indeed, he could not mean any thing else. In another place he speaks of Justification as then actually received or obtained. 'Being justified by faith we have peace with God through our Lord Jesus Christ, by whom we have now received the atonement.' Elsewhere he says—'Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God.' Again, 'You being dead in trespasses and sins hath he quickened, having forgiven you all trespasses.' I shall take notice of but one text more. 'I write unto you little children, because your sins are forgiven you.'

"So then *present* Remission, in some cases or circumstances, may be justly looked upon as a clear point. Nevertheless, we are to understand it in a sense consistent with what St. Paul teaches elsewhere. 'We are made partakers of Christ, *(finally)* if we hold the beginning of our confidence steadfast unto the end.'

"There is a distinction to be made between *present* and *final* Justification. Not that one is conditional and the other absolute, (for both are absolute in their kinds, being both founded in absolute grants,) but in one case the party may live long enough to need a new grant, in the other he is set beyond all danger or doubtfulness. *Present* Justification amounts to a present right or claim to Heaven *upon Gospel terms*, and presupposes the performance of every thing stipulated so far; and is therefore absolute for the time being. As to future perseverance, because it is future, it cometh not into the present account, and so is out of the question as to present Justification, or present stipulation. Perseverance is conditionally stipulated, that is to say, upon the supposition or condition that we live longer. But the question concerning our present claim to Heaven upon Gospel terms, turns only on what is present, and what serves for the time being.

A present right is not, therefore, no right, or not certain for the present, because of its being liable to forfeiture on such and such suppositions afterwards. This, I observe here, to remove the prejudices which some may possibly conceive against the very notion of present Remission, (either in the Sacraments, or out of them,) only because it is not absolute in every view and upon every supposition, but on the present view only, or in the circumstances now present.

"Indeed Remission of sins is a kind of *continued act of God* towards good men, often *repeated* in this life, and more and more *confirmed* the more they improve; ascertained to them against all future chances at their departure from hence; but not *finally*, or in the most solemn form conferred, before the day of judgment[s]."

That St. Paul speaks of the Justification which takes place at our entrance into the Christian Covenant, Dr. Barrow says in his Sermon on this subject;

"The Justification which St. Paul discourseth of seemeth in his meaning, only, or especially, to be that act of grace, which is dispensed to persons at their Baptism, or at their entrance into the Church; when they, openly professing their faith, and undertaking the practice of Christian duty, God most solemnly and formally doth absolve them from all guilt, and accepteth them into a state of favour with him; that St. Paul only or chiefly, respecteth this act, considering his design, I am inclined to think, and many passages in his discourse seem to imply."

Bishop Taylor also expresses the same in his Life of Christ.

[s] Waterland on the Eucharist, Ch. ix. p. 322.

"For this being the proper work of Christ, (Justification by Faith,) the first entertainment of a Disciple, and manifestation of that state which is *first* given him as a favour, and *next* intended as a duty, is a total abolition of the precedent guilt of sin, and leaves nothing remaining that can condemn; we then freely receive the entire and perfect effect of that atonement which Christ made for us, and we are put into a condition of innocence and favour. And this I say is done regularly in Baptism; and St. Paul expresses it to this sense; after he had enumerated a series of vices subjected in many, he adds; 'and such were some of you, but ye are sanctified.'—There is nothing of the old guilt remanent; 'when ye were washed ye were sanctified.'"

Dean Stanhope says, in his Epistle for the 4th Sunday in Lent

"So wide a difference is there between Justification in St. Paul's sense, and Salvation, or that *final* Justification which is peculiar to the day of Judgment[b]."

The following Extracts are taken from Bishop Tomline's Refutation of Calvinism.

"The Jewish Christians while Jews had been accustomed to think themselves the peculiar favourites of Heaven, and had neglected 'the weightier matters of the Law,' and now that they had embraced the Gospel, they easily fell into the opinion that a bare profession of Christianity was sufficient to secure their Salvation, and this erroneous opinion they supported by misinterpreting St. Paul's doctrine of Justification by Faith. The error, however, was not confined to the

[b] Vide also his Comment on the Epistle for the 13th Sunday after Trinity.

Jewish Christians, but quickly spread, as might naturally be expected, among the Gentile converts also. St. James, in his Epistle, written several years after St. Paul wrote to the Romans and Galatians, opposes this dangerous tenet, and proves that Faith alone will not justify, that is, will not preserve a Christian in a state of Justification in this world, so as to secure his Salvation in the next. He does not mean to assert that sincere Faith alone will not justify a man when first converted to the Gospel, by procuring him remission of the sins committed by him previous to his conversion; but that when a man has been converted and justified, a bare belief in the Gospel will not keep him in a state of Justification. He says, that besides Faith, a Christian must have works, not the ceremonial works of the Law, but the moral works of the Gospel: In order to be saved, a man must not only believe the divine authority of the New Testament, but practise the duties it commands. He describes a dead Charity, and by it exemplifies a dead Faith; as that Charity is all pretence, which shews itself only in words of courtesy and compassion, without affording any real assistance to a suffering fellow-creature, so that Faith is dead and useless, which consists in a naked assent to the truth of Christianity, without the performance of those works which are enjoined by its Author [j]." "If, however, the framers of our Articles had said —'We are not justified by Faith only,' as they have done, 'We are justified by Faith only,' they might, as we have seen, equally have pleaded the authority of an Apostle for the assertion. Both propositions are true, and the seeming contradiction between them arises from the different senses in which the word Faith is used [k]."

"To the much agitated question, therefore, whether Works be necessary to Justification, we answer, that if by Justifica-

[j] Refutation of Calvinism, p. 137, 8, 9. [k] Id. p. 159.

tion be meant the first entrance into a state of Justification, works are not necessary[1]; if by Justification be meant the continuance in a state of Justification, works are necessary. By this distinction we support the fundamental principle of the Gospel, Justification by Faith in Christ; and, at the same time, secure the main purpose of our Saviour's incarnation and death, 'who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works[m].'"

With respect to the Conditions upon which Justification is obtained and preserved, I will beg leave to adduce the following respectable authorities.

Davenant, Bishop of Salisbury, who wrote a Treatise on this subject, says,

"Conclus. 5. 'Bona quædam opera sunt necessaria ad Justificationem, ut Conditiones concurrentes vel precursoriæ, licet non sunt necessaria ut causæ efficientes aut meritoriæ.'"

And again,

"Conclus. 6. 'Bona opera sunt necessaria ad Justificationis statum retinendum et conservandum, non ut causæ quæ per se efficiant, aut mereanter hanc conservationem, sed ut media seu Conditiones, sine quibus Deus non vult Justificationis gratiam in hominibus conservare[n].'"

To the same purpose Dr. J. Taylor observes,

"We are mere patients in the cause of Blessedness, but in

[1] *i. e.* previous or external works, R.B.C.

[m] Refutation of Calvinism, p. 124, 5.

[n] Quoted by Bishop Bull, H. A. p. 117-8.

respect of the conditions we are not so, for as we said of Faith, we may also say of Good Works; God enableth to them, but man worketh them, and walketh in the way of them to Blessedness. Not that our Works are Causes, but Conditions, without which Blessedness is not attainable [o]."

The next quotation I shall make is from Bishop Stillingfleet, and it applies particularly to the Preachers of those Tenets which I consider as liable to objection, and against which the arguments in my Letter were principally directed.

"What care, then," says he, "ought men to take, lest by misunderstanding the notion of believing so much spoken of as the condition of our salvation, they live in the neglect of that holy obedience which the Gospel requires, and so believe themselves into eternal misery.

"But as long as men make their obedience necessary, though but as the fruit or effect of faith, it shall not want its reward; for those whose hearts are purified by faith, shall never be condemned for mistaking the notion of it, and those who live as those that are to be judged according to their works, shall not miss their reward, though they do not think they shall receive it for them.

"But such who make no other condition of the Gospel but believing, and will scarce allow that to be called a condition, ought to have a great care to keep their hearts sounder than their heads; for their only security will be in this, that they are good, though they see no necessity of being so [p]."

The following view of Justification is taken

[o] Quoted by Archdeacon Pott, in his "Considerations of the General Conditions of the Christian Covenant."

[p] Stillingfleet, Sermon 4th. p. 57.

from that judicious Divine, the late Dr. Randolph, when Margaret Professor of Divinity at Oxford.

"There are," saith he, "several things which concur to our Justification; first, the mercy of God, who, through his own free goodness, sent his Son to be a Propitiation for our sins; secondly, the merits of Christ, who by his death made an Atonement for us; thirdly our Faith, whereby we lay hold of and plead the Grace of God in the manner prescribed by him; lastly, our Good Works, which, though they have no merit nor proper efficiency in the work of our Justification, that being the act of God alone, yet are they a necessary condition required by God to entitle us to his mercy, and to the benefits of the Christian Covenant."

He adds afterwards,

"The doctrine here laid down as it is most plainly taught in Scripture, so is it the same which our Church teaches in her Homilies. These things must go together; upon God's part his great Mercy and Grace; upon Christ's part, the satisfaction of God's Justice, or the price of our redemption by the offering of his Body, and the shedding of his Blood; and upon our parts true and lively Faith in the merits of Christ Jesus; and yet that Faith does not shut out Repentance, Hope, Love, Dread, and the Fear of God in every man that is justified, but it shutteth them out from the office of justifying[1]."

I now proceed to make some valuable extracts from a work of the truly Venerable Archdeacon Pott, entitled—"Considerations

[1] Dr. Randolph, Sermon 9th.

on the General Conditions of the Christian Covenant," which I have read with the greatest pleasure for the first time since the publication of my Letter. The whole Treatise is so excellent, and is written in such a truly Christian Spirit, that I must beg leave to recommend the perusal of it to all who are desirous of having their minds convinced or confirmed on the subjects which I have been led to investigate.

Having stated some preliminaries, he goes on to "consider how far the maintaining of the Conditions will affect the question of our Justification by Faith only."

"Our Justification is most truly said to be by Faith, in any of the following senses. First, as the term Justification by Faith implies the whole method of Justification under a Covenant of Grace, in which the Merits of another form the true ground, the only valuable cause of our acceptance before God. In this first sense, which distinguishes the Covenant of Grace from that of Works of every kind, to be justified through Grace by Faith, is the same as 'to be justified freely, by the Grace of God, through the redemption that is in Christ Jesus.' Thus, what in one part of Scripture is called 'the righteousness of Faith,' in another is said to be 'a righteousness by the Faith or Gospel of Christ Jesus, as it was manifested without the Law, being witnessed by the Law and the Prophets.'

"The next sense in which we are truly said to be justified by Faith, is that in which Faith appears as the leading Principle of conduct.

"This is the faith of which St. Paul discourses in those eminent examples which he brings from former ages; and this Faith became more explicit with respect to the Redeemer's Person and the Gospel Dispensation after the Messiah's Advent; the promises which were seen before afar off, being then distinctly understood, and the grounds of them being set forth as the substance of the Christian Creed. The third sense in which Faith may be said to stand alone, is that in which Faith hath a peculiar office in the work of Justification; which office, as our Homily observes, 'no other Christian Grace can so properly be said to have.'

"A few words will now serve to shew that the terms of the Christian Covenant, as stated in our first engagement and Baptismal vow, and as consisting of Repentance, Faith, and Obedience, are perfectly compatible with each of these methods of explaining the Scripture doctrine of Justification by Faith. First, if we regard that doctrine as stating the ground of our salvation, and as restraining it entirely to Christ's only sufferings and merits, as the proper cause of our Redemption, which is the view taken of the subject by St. Paul in his Epistle to the Romans,—then the general Conditions of the Christian Covenant will be perfectly consistent with this statement. Thus the benefit of Pardon, Grace, and Glory, will arise as the purchased blessings procured for us by the blood and merits of one only Saviour, though the grant of those gifts be suspended on Conditions which are calculated to our best improvement, and graciously adapted to a state of trial or probation consistent with our present circumstances and capacity. It will still remain indubitably clear that those unspeakable advantages are procured for us by the Saviour's merits, that they are bestowed only for his sake, and purchased at a price to which we contribute nothing; though the same gifts be coupled with such terms as are inseparable from the nature of a state of trial, and from the

moral character of man. If we will only keep in mind the purpose and intent to which the Redeemer's sufferings and merits have their full avail, and compare that with the end for which the Christian's service under the general conditions of the Gospel is required, we shall not fail to find a clear, easy, and obvious solution of the difficulties which have been raised on this subject; and it will be sufficient barely to state this difference, in order to shew that the Conditions of the Christian Covenant are perfectly compatible with the sole sufficiency of the merits of Christ Jesus, in the work of Justification here considered. Thus then it is one thing to be the only valuable Cause by which salvation is procured, and it is another thing to be the Condition upon which that gift is graciously bestowed. From the former of these, that is the meritorious Cause, we exclude not only our own works of every kind, but Repentance and Faith also. Under the latter, that is, the Condition, we find Repentance, Faith, and Obedience, to be constantly required.

"The distinction here proposed is not a nice or subtle thing. The simplest man may understand the difference between the Cause and the Condition of his hope. By that obvious discrimination he will be able to solve a question which has exercised the pains of many, and to reconcile with ease the supposed discordance between the words of revealed truth in the mouths of two of its distinguished Witnesses. Thus, when St. Paul in the Epistle to the Romans, treats of the meritorious ground, or reason of our Justification, for Christ's only sake; he speaks in different terms from his Fellow-witness, who treats in his general Epistle of the Conditions of the Christian Covenant. The very scope of the two Discourses, and the persons to whom they were addressed, point directly to this obvious distinction. St. Paul aims his reasoning at the Jews, and lays open the foundation of a new and better Covenant than that in which they trusted. St. James addresses

Christian Converts who admitted the true ground of Salvation, but wanted to get rid of the Conditions of the Gospel; contending that Faith might serve without works of probation. Accordingly, he does not in that place, set forth the meritorious Cause of our Salvation, nor has he one word in that discourse directing our attention that way, which is the true reason why he speaks so differently from St. Paul. He confines his remarks to that which was called in question—the Conditions of the Gospel. *He does not, as some would have him, profess to shew, that there is one mode of Justification before God, and another before men, concerning which distinction there is not a syllable in his discourse; nor does he intimate, as some also suppose, that good works will follow Faith by inevitable consequence.* He supposes, rather from the very case of those whom he reproves, that men might believe, and stop short in their belief.

"But let us pass on to the second sense in which Faith is taken for the leading Principle, and chief grace of the Christian Life, and is therefore said to justify. Here, also, the threefold Condition is not less consistent with this mode of speaking; for though Faith, when considered as the leading Principle of Christianity, be so prevailing and so eminent as to give its own name, and to impart its character to the whole service of the Christian, yet it is a Faith which must produce Obedience toward God, *not by a physical and necessary influence, but by a moral Operation*, which leaves room for the proper exercise of trial, and involves the general Conditions of the Gospel Covenant.

"With regard also to the third sense, in which a special office is ascribed to Faith, which does not belong so properly to any other of the Christian Graces; neither does this view of the matter exclude the general Conditions of the Christian Covenant; the distinction being clear between Faith considered as the means for accepting what is freely given, and

Faith as it ranks together with Repentance and Obedience, as a joint requisite in those terms upon which the great objects of the Christian hope are tendered and suspended.

"By what has been offered on this head of doctrine, which relates to our Justification and acceptance before God, it is manifest that they who maintain the threefold Condition of the Christian Covenant, *do not put their own performances either in whole or in part*, in the place of their Redeemer's merits; nor do they in the least detract from the full sense of Justification by Faith only, as opposed to that whole mode of Justification which is proper to a Covenant of Works. The misconception here alluded to, is frequently encouraged by *neglecting to mark the difference of intent between that which is wrought by our Redeemer in order to procure acceptance for us by its own worth; and that which is required of the believer in compliance only with the terms upon which such benefit is bestowed. The first is the only meritorious cause of our salvation, the second is truly and properly the Condition*[r]."

The Archdeacon also says in another place,

"We may speak then of *a double Justification*, if no more be meant than the Justification of the same man at different periods, and under different stages of proficiency; and this notion can only be objected to as useless by those who hold that once justified, and always justified, are necessary parts of the same work. But we must speak also of what really exists in the Apostolic writings, a double view of what relates to Justification, the one where the meritorious cause and only valuable reason are displayed, as in some places of St. Paul's Epistles; the other, where the Conditions are particularly set forth, as in the Epistles of St. James, and in many places also of St. Paul's Writings.

[r] Archdeacon Pott's Considerations, &c. p. 9 to 18.

"These several particulars have been shewn to be perfectly compatible; the whole difficulty on this subject having arisen from the want of close, clear, and obvious distinctions between the Cause and the Conditions, and between the difference of intent in the Redeemer's work of suffering and service, and the Believer's humble and sincere compliance with the terms of his engagement[s]."

Again, with regard to the difference between our Church and that of Rome, he observes, also,

"The Romanist may attempt to soften the proud claim of merit, by deriving the power to merit from the influences of Divine Grace, but the difference in doctrine will remain between those who put but one meritorious cause of Justification, and one only valuable price of the whole recompense of glory, restraining both to Christ alone, and those who contend for an availing power in man's righteousness to justify in part, and to establish a proper claim or title by its own worth to the recompense of glory. They who shall ascribe the smallest particle of this latter error, to the Teachers of our Church, will do them great wrong. Nothing like it appears in any of the writings of our approved Divines, whatever part they take in these controversies. Nothing like it can be forced upon the sentiments of those who maintain the general Conditions of the Christian Covenant. They constantly declare that the best performance of the Gospel terms, though required as the condition of their hope, is never free from blemish, never adequate to the reward of that inheritance which belongs of right to one sufficient Saviour, and can be ours only by adoption[t]."

[s] Archdeacon Pott's Considerations, &c. p. 87.
[t] Id. p. 95.

Again, he sums up the whole in this short sentence.

" In a word, God is the sole efficient cause of Justification; the Merits of His only begotten Son the procuring cause; Faith the means, and Repentance, Faith, and Obedience, the Conditions [u]."

What can be added that will render this train of argument and consequent deduction more clear and satisfactory?

I cannot help extracting another passage from the Archdeacon's Work respecting the faith of Devils, in order to shew how exactly it accords with the view I have taken of St. James's meaning, and with those observations which have been so strangely perverted by my Reverend Opponent.

" What St. James says of the Faith with which evil Spirits 'believe and tremble,' has been brought to support the distinctions between the several kinds of Faith, by which the whole subject is involved in obscurity. But the instance is improperly alleged; for all Faith that is proportioned to its object is *true* Faith, as far as it goes, and may be saving Faith, if it be followed by an answerable conduct. The reason why this cannot be the case with unclean Spirits is, that they appear to be fixed in a state of unalterable malice; *and St. James, so far from speaking of their Faith as not being true Faith, declares that it is*, but argues its insufficiency from the total want of suitable effects [x]."

[u] Archdeacon Pott's Considerations, &c. p. 100.

[x] Id. p. 99.

With respect to the inseparable connexion between Faith and Works, I must beg leave also to fortify my remarks in denial of that position, by a few other passages from the same work.

" It must be decided whether it be fit to suppose that our Lord and his Apostles, in their earnest exhortations to men to strive to grow in grace, were only calling upon them to add to Faith what they knew must follow from it; or that they cautioned them against failures in their duty, only to remind them that these defects would not happen to the final exclusion of any, whose Faith should once serve to justify them.

" If the pages of the Gospel can be read with this perpetual comment and construction, the prime and most obvious purport of its declarations may then indeed be made to give way to a favourite system. Yet why should it seem strange that God should still deal with his creatures as with those who have a measure of duty to fulfil, and are capable, however fallen, of some degrees of trial? Why should it be thought inconsistent with the free grant of Divine Grace, or with the influences of the Holy Spirit, that God should require our own endeavours, in order to our own advantage; nay, that he should quicken those endeavours, and yet require us to strain every nerve, that we may find our happiness in serving him? Why should we think that it redounds more to the glory of God and the freedom of his Grace, to move men by resistless impulses, rather than to enable them to serve him, even after their revolt and ruin, by the grant of pardon, and by the succours of the Holy Spirit; by removing all impediments, and supplying all defects? Why should we think that God is not glorified in his Creatures, when under gracious dispensations they yield unto him the best tribute they can offer, as well by the mere display of his Bounty?

The faculties and talents of his reasonable servants are his gifts; and his Bounty is the spring and source of every benefit; yet, is he the Rewarder of those only that will seek him, that the improvement may be wrought in the duteous application of the talents which are first received from him[y]."

In another place he says, on this subject also,

"In a word, if no more be intended than that Christian works cannot be done but upon Christian principles, it is true; but if it be meant that either Faith or Justification are the necessary causes of good works, or that the disposition to obey, and the habit of obedience do not concur with Faith to the same end, but are mere concomitants and signs of Faith, this is directly contrary to the doctrine of St. James, and to the proper notion of the Conditions of the Christian Covenant, as delivered in all parts of the Gospel[z]."

I cannot resist the inclination I feel to avail myself of one more quotation from this valuable and much respected Author. He says, at the conclusion of his Notes and Illustrations,

"Upon the whole view which has been taken, it is obvious to remark the inconsistency and needless difficulty which accompanies the attempt of retaining one branch of that peculiar scheme of doctrine[a], which begins with absolute decrees, whilst the leading propositions in it are rejected.

"They who adhere to the whole scheme, are forced to maintain that connexion in the order of Redemption, which makes the Christian's holiness the necessary fruit of Faith, and which leaves no place for the alternatives of choice and

[y] Archdeacon Pott's Considerations, &c. p. 55, and following.
[z] Id. p. 102. [a] That of Calvin.

the proper trial of the heart, with which the certainty of final perseverance could not consist. But they who reject the prime and leading points in this system; they who grant that there is a proper freedom of the will under the influence of Divine Grace, in embracing or fulfilling what the Gospel tenders and enjoins, cannot possibly defend the *necessary* connexion between Faith and Works.

"Certain it is also, that they who retain parts of that scheme, which they renounce in part, suffer much embarrassment thereby; since they tie themselves to some of the greatest difficulties of that system, without being farther interested in its support. The same remark might be applied to one more particular, which appears to be the only remaining point, after the peculiar notions respecting Faith, in which the scheme before alluded to, is partially retained by many. If some peculiar exaggerations of the grand doctrine of the ruin and corruption of human nature by the Fall were carefully examined, the same result which has been gathered in these papers, would come out, and it would appear, that all which is true, and sound, and Scriptural, in this branch of Divine truth also, has been constantly maintained in our Church, and is still held by its Members; but is not at all concerned in those exaggerations which belong entirely to another scheme; and like these notions concerning Faith which have been considered, are equally incompatible with the test which has been thus far applied—the general Conditions of the Christian Covenant[b]."

Though I have been thus copious in my Extracts from various eminent and respected Divines of our Church, I could not conclude

[b] Archdeacon Pott's Considerations, &c. p. 422, 3.

my quotations without adding Bishop Horne to the number; did I not feel convinced that the selection of part of one of his Discourses, which is so admirable as a whole, would be doing an injury to the train of his argument. I would, therefore, entreat such of my Readers, as after the above reasoning thus powerfully confirmed, have any doubts remaining on this important subject, to peruse with attention the 62nd Sermon of that excellent Prelate, intituled, "Works wrought through Faith a Condition of our Justification," which is, in fact, a Summary of the doctrine deduced by Bishop Bull, from a careful investigation of the meaning of St. Paul and St. James, in the two passages in which they appear to differ. If they arise from the perusal without a conviction of the general truth of his positions and conclusions, I can only say their minds must be very differently constituted from my own.

I trust I may now be allowed to assert, as a fair and legitimate inference from the arguments and authorities which have been thus adduced at a very considerable length, that our Apostolic Divines do not consider Justification as being confined to the remission of sins through faith in Christ at our first entrance into his Church, though that is the pri-

mary sense in which the term is Scripturally employed. They bow with deference, at the same time, to the solemn declaration of our blessed Saviour, that we shall be justified or condemned by our words at the day of Judgment. And they receive with respect the testimony of his inspired Apostle, of one inspired too, more particularly as it should seem, for the purpose of preventing the growth of error in his infant Church, that " a man is justified by works and not by faith only."

They, therefore, contemplate Justification as extending from the commencement to the close of our Christian course;—as a state which requires to be preserved and ensured by our own endeavours, under the operation of the Holy Spirit—as a state which may be lost by evil deeds—may be regained by penitence—and cannot be considered as accomplished till the decision of the last day. Though righteousness has been imparted to us in the first place without works, solely for the merits of Christ, on our repentance and faith, and on our solemn engagement to obedience, yet as we are still liable to sin while we continue in this world, our repentance must be renewed from time to time, our faith must " work by love," or as St. James says, " be made perfect by works," and our engagement to obedience must be exemplified

in a devotion of heart and soul to the service of God, and in a constant aim at conformity with His holy will.

Mr. Whish on the contrary, and other writers of a similar mode of thinking, appear to confine Justification entirely to that stage of it on which St. Paul principally dilates—the first remission of our sins on embracing the faith of the Gospel. They consider it as complete at once[c]. They endeavour to explain away the clear doctrine of St. James. They inveigh against two kinds of Justification, or rather against two meanings attached to the term, as a Papistical invention[d]. They do not sufficiently advert to the Christian Cŏvenant, of which Baptism is the commencement, and the Holy Eucharist the renewal. They seem not to be able to distinguish between the dutiful condition and the meritorious cause of our Salvation. With them works are wholly excluded from any connexion with Justification, though they are improperly declared to be the inseparable consequences of faith. They are, however, as I shall have occasion to shew, frequently spoken of in such terms as if they were wholly destitute of value in the sight of God.

In this statement I must seriously declare,

[c] Mr. Whish's intended Reply, p. 94. [d] Id. p. 73.

that I am quite unconscious of advancing any proposition which is not fully confirmed by the Letters of Mr. Whish, and the Discourses of those who are called Evangelical Preachers. I feel no hostility against him or them, though I am called upon to oppose some of their doctrines and to defend my own. I believe them, generally speaking, to be actuated by piety, if not guided by truth.

But after this long discussion, I trust I may be permitted to ask if I have not completely established the charge contained in my Letter, that the Preachers to whom I allude, '*do* inculcate faith without works, and that they do it upon principle—from a mistaken persuasion that good works will inevitably flow from faith, and, therefore, that they need not be enforced.'

I appeal then to every candid Reader of Mr. Whish's two Letters on the subject of Justification, or of the Extracts which I have thought it necessary to make from them, (supposing only that this Gentleman and his Clerical Friends preach the same doctrine as he maintains in his Epistolary Writings,) whether the assertions in my Letter are not equally verified by his deliberate censure of my opinions, and by the unqualified declarations of his own.

ON DIFFERENT

STYLES OF PREACHING.

In the course of this Vindication I have now arrived at the fifth Letter of Mr. Whish, in which he displays a natural anxiety to clear that part of the Clergy with whom he associates, from the imputation of not dwelling sufficiently on practical exhortations.

Now, in my notice of this Letter, I must begin with declaring that the substance of my charge in the 5th and 6th pages of my Pamphlet, and again in the 27th, is not precisely what it is stated to be by Mr. Whish, (p. 92.) *i. e.* a direct accusation of "disparaging practical piety, and neglecting or condemning practical exhortations"—but of "continually preaching faith without works; either from the idea that faith is really all in all, or that it must be inevitably attended with works;—neglecting, therefore, (for this is an inference from my remark) or condemning exhortations to practical duties as *moral* or *legal* preaching."

In the course of my late discussion on Jus-

tification, the Reader will have been enabled to judge for himself how far the principal part of that charge has been substantiated, not only by reasoning, but by the confession of my Opponent. I have no wish to press the conclusion more closely than facts and acknowledgments will warrant; but for the purpose of exhibiting more clearly the contrast between the Apostolical Members of the Church and those who are called Evangelical, I will proceed to consider the different Style of Preaching which is adopted by each.

In the progress of this statement I propose to notice the answers which have been given by Mr. Whish to my remarks on Self-righteousness, and also to advert to the proofs which have been adduced of the Christian morality which is to be found in many of the printed Discourses of the class of Divines in which he is enrolled.

From the contemplation of the stupendous scheme of Man's Redemption, devised by the infinite wisdom and mercy of God to reconcile a degraded race of beings to Himself, by the holy life and vicarious death of His Son, we descend to the consideration of the effects produced by its establishment in the world. And here, though we cannot but lament that in the 19th Century after the birth of our blessed

Redeemer, a large portion of the ancient and modern Divisions of that world, though called Christian, is still darkened by the baneful shade of a corrupt and idolatrous Church, of a Church which, notwithstanding all the space given her for repentance, all the secessions from her communion, exposure of her errors, and diminution of her authority; and after all the various sufferings and vicissitudes she has undergone in later times, has not yet been brought to a sense of her gross Apostasy from the religion of Jesus Christ;—yet, when we turn our eyes on this favoured Kingdom, and its numerous dependencies, we behold a Church approximating perhaps more nearly to the Apostolic model than any other on the face of the globe, and professing doctrines more conformable to the standard of Divine Truth, than most of those which prevail in the different regions of the earth. In the United Church of England and Ireland, we behold the glory of the Reformation, as in that Reformation we see the renewal of the religion originally preached by our Saviour and his Apostles, purified from the dross of corruption, and the stain of heresy.

That any division of sentiment should prevail among the Members of such a Church, and particularly among its Ministers, is most

deeply to be deplored. Sects will arise from time to time, and depart more or less from its communion and its tenets. "There must still be Heresies among us," as the Apostle says, "that those who are approved may be made manifest." But the most perfect harmony ought to subsist among its chosen defenders. Alas, alas! how much reason have we to lament that this should not be the case—that a variance should have arisen of late between the members of the same Priesthood, and that the breach should be rather widening than diminishing since it was first effected!

Let us then now advert to the distinction in the mode of preaching, which it is my object to exemplify.

The truly Apostolical Minister of the Church of England, when he undertakes his sacred charge, considers the nature of the flock which he is appointed to feed. They are the inhabitants of a Christian country, where the purest system of Gospel truth has long been introduced and established. They have almost all been baptized and received into the bosom of the Church in infancy. Most of them have been instructed in the rudiments and principles of the religion they profess, and many have subsequently taken upon themselves the solemn engagement which was originally made

for them by their sponsors. Of those who lead very vicious and abandoned lives, few like to enter the walls of a sacred building. They must be won therefore, by private admonition, or corrected by personal rebuke. But the mass of a congregation consists of nominal or real Christians, distinguished by various degrees of character from careless indifference to devout attention. And how are these to be addressed?

The zealous preacher will undoubtedly begin by endeavouring to impress on the minds of all his hearers what they are by profession, and what they ought to be by practice. He will expatiate on the infinite mercy of God the Father, when mankind in general had rebelled against Him, in sending His Divine Son into the world to die for our sins, and to reconcile us to Himself. He will dwell on the astonishing philanthropy of our Redeemer in taking our nature upon him, in laying down his life for us, and in "setting us an example that we should follow his steps;" and he will point out the united grace and goodness of the Father and the Son in granting us the assistance of the Holy Spirit to co-operate with our endeavours, to enable us to obey the will of the Triune God, and to prepare us for His heavenly Kingdom. Such themes ought to sink

deep into the hearts of his audience. They should consequently be repeated from time to time, that they may make an indelible impression. We cannot be too strongly convinced of the reality of an invisible world, and of the vanity of earthly things, of the awful difference between the righteous and the wicked hereafter, of the certainty of heavenly bliss and of infernal woe. These convictions alone can effectually guard us against the delusions of error and the temptations to sin, and raise our minds above the interests of this transitory world.

The doctrines, indeed, of a future state of reward and punishment, and of our duties to God and man under the Gospel dispensation, have been imbibed by man from infancy, been interwoven with juvenile instruction, and enforced by the precepts of parents and instructors, but still the pulpit is the authoritative place from whence these sublime doctrines should be promulgated and enforced, and find their way into the consciences of men.

Fully aware too of the tendency to evil which still continues to subsist in human nature, even in a justified and sanctified state, the pious preacher will represent to his auditors the necessity of guarding the heart against its sinful propensities, though to the real Christian he will repeat the comfortable as-

surance that all his hereditary guilt has been washed away at his Baptism through the merits of Christ, and that his subsequent sins and frailties have been, or will be forgiven, on sincere repentance.

These are the foundations which must necessarily be laid by the faithful interpreter of the word of God, but what is the superstructure to be raised upon them? If man be fully sensible of the unspeakable goodness of his Creator and Redeemer, what return is expected from him?—"What shall he render unto God for all the benefits which he hath done unto him? The sound and pious Preacher will tell him that he must devote his whole life to the service of his Almighty Benefactor. The blessings which he is taught to acknowledge, and which are the objects of his faith, though freely bestowed for the sake of Christ, are not given unconditionally. They are given to awaken our gratitude, and to excite our obedience. Our Saviour came for the express purpose of 'purifying to himself a peculiar people zealous of good works,' and therefore it is by good works that we are to shew we belong to him, and hope to retain an interest in his favour. So far then from repeatedly telling his congregation to rely on faith alone as an assurance of salvation, the Apostolic preacher

will shew them that all the offers and promises of the Gospel are made only to the penitent, the pious, and the virtuous; that notwithstanding all which our blessed Redeemer has done and suffered for us, those exertions will be ineffectual unless accompanied by our own. All these intended blessings will be forfeited, whatever sense we may entertain of them by profession and conviction, if we continue in any known sin, or even spend an idle and unprofitable life. He will remind his hearers that the acknowledgment of the truth is but the first step from whence they must advance in the gradual attainment of holiness. That the Christian life is thus opened before them, which is a life of probation for a better;—that they have a race to run and a battle to fight, and they must recollect that they have entered into a solemn pledge at Baptism and Confirmation, and at every renewal of their engagements in the Holy Sacrament, to run that race and fight that battle with all their powers, and with all their strength, prepared by sacred exercise and temperance, and protected by the shield of faith and the armour of righteousness.

With respect to sin, he will not dwell so much on original corruption, which is too apt to be considered as an excuse for evil deeds, as on those vices to which his congregation are

most liable, whether of a national, particular, or local nature, and will point out to them the heinousness of those offences in the sight of God, and how infallibly, if unrepented of, they will exclude the offenders from the Kingdom of Heaven, whatever their faith or profession may be. With respect to holiness and practical righteousness, he will shew them that the great aim and design of our Saviour's appearance upon earth was to cleanse us from all sin, and to instigate us to all goodness; that the light of his disciples' conduct is so "to shine before men, that they may see their good works, and glorify their Father which is in Heaven;" that 'their righteousness must exceed the righteousness of the Pharisaical and precise,' that as 'the Scriptures were given them that they might be thoroughly furnished unto all good works,' 'those who have believed must be careful to maintain such works;' always recollecting that 'tribulation and anguish will be the lot of every soul of man that doeth evil, but glory, honour, and peace, will be the reward of every man that doeth good.' He will endeavour to impress upon his hearers' minds an expectation of that solemn hour, when, as our Saviour tells us, "all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and

they that have done evil unto the resurrection of damnation." And especially will he set before them the judgment of the last day, when the final decision of their eternal reward or punishment will principally depend on the charitable deeds they have performed, or neglected to perform, in act or will, for the sake of Christ, and in obedience to his precepts.

When, therefore, he has laid the foundation in repentance and faith, in love and gratitude to the Creator and Redeemer of mankind, and in reliance on the aid of the Holy Spirit, the general scope of his Preaching will be, to exhort his audience to "grow in grace," and to "go on unto perfection," and as the attainment of that grace is absolutely necessary to preserve them in a pious and virtuous frame of mind, and to quicken their diligence in the improvement of their talents, he will excite them to constant prayer with self-examination, and in obedience to their departing Saviour's injunctions, will earnestly press upon his flock a devout attendance on the Holy Communion, as the surest means of attaining the Divine favour, and of leading them on to a state of holiness, a life of peace, and a death of comfort.

What more can I say of the public duties of a Christian Pastor, except I add, that he will be eager to shew his zeal for the extension of

the Redeemer's Kingdom, and for the spiritual and temporal welfare of his Fellow-Creatures, by enrolling himself in those Societies for the Promotion of Christian Knowledge and for the Propagation of the Gospel, which are sanctioned by our venerable Church, and by the distribution of Bibles and Prayer Books, and sound Theological Tracts among his poor Parishioners and Neighbours. And though it is not the object of this discussion to dwell on private labours, yet these are not less important; for he will often be employed in his Parish in visiting the sick, in comforting the afflicted, in relieving the poor, in strengthening the feeble minded, in warning the unruly, and bringing the sinful to repentance. In short, he will go about within his own delegated district, like his Divine Master, doing good.

We must now turn our attention to a different Style of Preaching, against which the observations in my Letter were principally directed, and which, though I presume not to judge of the motives and intentions of those by whom it is adopted, I cannot consider so consonant with the Word of God, nor so well calculated to promote a rational piety, and a useful life.

The Preachers of that Party which is called Evangelical, begin with dwelling most forcibly on the complete corruption of our nature. They collect and accumulate all the Scriptural expressions which can be brought to bear upon the subject. They exaggerate all the evil tendencies, offences and crimes of mankind, and consider them as the inevitable consequences of their original depravity. They represent the natural man as prone to nothing but wickedness, as hating God and hating his neighbour, averse from every thing that is good, and devoted to every thing that is evil. In short, they pourtray the human mind in so degraded, so hideous, so diabolical a point of view, that we turn from the dark picture with disgust and abhorrence.

I have already endeavoured to shew that such a representation is not agreeable to the tenour of Scripture, which describes men at different periods of the world, as gradually departing from the knowledge of the truth, as growing worse and worse by repeated transgressions, but not abandoned by the Spirit of God, either before or after the Flood, till they had completely corrupted themselves, and given themselves up to every species of impiety and sin.

And do these frightful pictures, these overstrained descriptions lead men to repentance? In many cases, I should fear, decidedly not. They produce, indeed, a deep dejection of spirit, a heartlessness and hopelessness, which in tender minds harass the thoughts, bewilder the understanding, and sometimes produce despair. But they turn away the soul from the consideration of individual and actual sins, which are swallowed up in the contemplation of original and inherent depravity. Repentance is a favourable change of mind, but such Preachers represent the human mind as naturally incapable of such a change. Repentance is a subsequent reflection and meditation on what we have done amiss, with a desire and resolution to avoid it in future, but they consider the former as unavoidable, the latter as impossible.

Repentance is beautifully described by our Saviour in his Parable of the Prodigal Son, as 'coming to oneself,' but what is self, according to these Preachers but a mass of incorrigible iniquity? I cannot shew in fewer words, or in a more forcible manner, what appears to me a manifest and dangerous error, which may lead to desperation or a total abandonment of self-exertion. Then, so far from exhibiting to their flocks the benefits derived from their

initiation into the Gospel Covenant by Baptism, which was instituted by our Saviour to wash away the stain of original Sin, to receive us into God's family by adoption, and to ensure to us the assistance of His Holy Spirit, even from our tenderest years, these Teachers seldom or never advert to our Baptismal engagements, or dwell on the advantages to be derived from that Holy Rite duly improved, but they treat those whom they call unconverted persons, as actual Heathens, as if they had never heard of Christ or of his Gospel, and were enveloped in the grossest ignorance and darkness. To the baptized or unbaptized they equally proclaim the necessity of being born again.

Now what is the professed object of such addresses and exaggerations? It is this. To convince men that they are thoroughly depraved, that they are answerable not only for their own sins, but for those of their progenitor, and of the whole human race, and then to bring them with all these real and imputed sins upon their heads, to the foot of the Cross, there to throw them off upon their Saviour, who, if they look up to him with faith, will release them from their burden and will blot them out for ever. Conviction of sin and prostration at the foot of the Cross, are favourite

expressions with such Teachers, and are considered as the chief requisites for admission to the benefits of Christ's death[a].

Now surely in such a statement there is a mixture of truth and error. For the reception of the Gospel, in the first place, and for the recovery of its benefits after they have been forfeited by transgression, all men are called upon to repent. Repentance undoubtedly implies an acquaintance with sin; but it is not a knowledge of sin in general, nor a conviction of its heinous nature in the sight of God, nor even is it a consciousness of our own particular sins, nor a feeling of their oppressive weight, nor a desire to throw off the burden upon another, which constitutes repentance. No,—it is a sincere sorrow for having offended God, for having transgressed against the dictates of our own consciences, and in case of gross crimes, it is a deep contrition and humiliation for them, mingled with a sincere desire to

[a] An acquaintance of mine, a very sensible and intelligent Lady, who had been unavoidably in the habit of listening to this class of Preachers, had heard so much about prostration at the foot of the Cross, that she assured me, if she had become a convert to their doctrine, she should have felt inclined to have purchased a Crucifix, and knelt before it, in order to realize the ideas which such expressions made on her imagination. This is a hint to those who I believe are sincere enemies to Popery.

amend our lives, and with a readiness to make restitution to those whom we have injured, which can alone recommend us to the forgiveness of God in Christ.

Our Saviour, indeed, invites "all who labour and are heavy laden with the burden of their sorrows and their sins, to come to him and he will give them rest." But how does he invite them to come? 1st, By Repentance. This was the primary requisite in the preaching of his Precursor, and in his own addresses to the Jews.—2ndly, By Faith in his mission and in his miracles. "Repent and believe the Gospel."—3rdly, By Baptism; a solemn Rite ordained by himself for introduction into the kingdom of God, for the forgiveness of sins, and the attainment of the Holy Spirit. "Repent and be baptized every one of you for the remission of sins, that ye may receive the gift of the Holy Ghost[b]." And to what does he invite them? To obedience. "Take my yoke upon you and learn of me." That is, 'Obey my law, observe my precepts, and imitate me in meekness and lowliness of heart, and in so doing ye shall find rest unto your

[b] Acts ii. 38. And though Baptism cannot be repeated to those who have received it in infancy and fallen away afterwards, yet its original benefits may be recovered by timely repentance, and the renewal of the Holy Ghost.

souls, for my yoke is easy and my burden light.'

Here then are many qualifications required beside a mere conviction and acknowledgment of sin, and a desire to be released from the burden of it.

Nor do I think the style of Preaching adopted by this Party at all more sound on the subject of Justification. From all share in the attainment of this blessing they exclude works altogether. They make no distinction, as I have shewn at large in the foregoing Dissertation, between primary and final Justification, between that which we obtain upon our first adoption into Christ's Church on earth, at our Baptism or Confirmation by faith and repentance, and that which we hope to obtain on our admission into his Heavenly Kingdom, by love and obedience during life. Though both are granted freely by the mercy of God for the merits of Christ, yet are they both suspended on Conditions, without the fulfilment of which they cannot be enjoyed. These Conditions, however, are kept wholly out of sight by the Preachers to whom I allude. They consider Justification as complete at once, instead of representing it as continued and progressive; and thus they shut out entirely the view of our Justification exhibited by St. James, who

evidently contemplates it after our admission into a state of grace, and with reference to our future salvation. They dwell, therefore, principally on faith in their Discourses, and seem to consider it not only as the instrument which lays hold on the merits of Christ for the first remission of our sins, but likewise as all-sufficient for our attainment of everlasting life. Of works, if they speak at all, they speak only as the evidences and fruits of faith. But this would imply that they are inseparable from it, and if such were indeed the fact, it would be useless to inculcate any thing beside faith. The practice might then be inferred from the principle, the effect might be anticipated from the cause. But though a right faith has a tendency to produce good works, I trust it has been sufficiently shewn from the testimony of experience, from the tenour of Scripture, and particularly from the authority of St. James, that faith and works are not necessarily conjoined.

If we look to the majority of a Congregation in this country, we shall find that they have no doubt of the truth of Christianity, that they believe in their Saviour and their God, in Heaven and Hell, and in the consequences of a wicked or holy life, and that they are not disposed to cavil at any Article of Faith. But

what they generally want is, to have their feelings awakened to a sense of their own state; to have their duties impressed upon their minds; to be induced to live a life correspondent with the dictates of their own consciences, and the will of God. Whether this effect is best produced by dwelling principally on faith, and original guilt, or by shewing the necessity of obedience in the exercise of particular duties, and the abandonment of particular sins, I leave to reflection and experience to decide.

But the peculiarity in the style of preaching, which I am now considering, does not rest here. I contend that it not merely excludes works from any connection with our justification, or speaks of them in the course of a Christian life as mere evidences of faith, but it frequently exhibits them in a disparaging light, under the title of self-righteousness. And this remark brings me back to the allegations of Mr. Whish in his Reply to my Letter, and to a subject which I reserved for the present stage of my discussion. In my answer to those allegations, I shall have an opportunity of observing on the general prevalence of such misrepresentations, and on the peculiar phrases and references to Scripture by which they are sought to be defended.

Of all the charges which Mr. Whish has brought against me, there is none I think, with the exception of my attributing to Devils a justifying faith, in which he has more *mistaken*, I will not say, *perverted* my meaning, than in his remarks on what I have advanced upon self-righteousness. In his 36th and 37th pages, he observes, "Could any one have expected that self-righteousness would have found a single advocate in a Protestant Land?"

And who could be an advocate for self-righteousness in its usual and objectionable sense? I appeal to the arguments in my Letter to shew that so far from defending, I join most heartily in the reprobation of what may justly be so denominated. Those who imagine that they lead good moral lives, and are satisfied with their own righteousness, while they do not listen to the calls of the Gospel, or those who do embrace the Gospel, but are proud of their spiritual acquirements, and look with contempt on others more humble and penitent than themselves, may be termed self-righteous in a sense really offensive in the sight of God. But I affirmed before, and I repeat the affirmation here, that these are not the only classes of persons who are included within the censures of the Preachers whose style I am considering. They apply the expression of self-

righteous to real Christians, to those who are endeavouring, in compliance with the Apostle's injunction, to "work out their own salvation," to those who are striving to "live sober, righteous, and godly lives," to all in fact who are persuaded that righteousness is an indispensable condition of their final acceptance with God, though they are so far from attributing it merely to themselves, that they are conscious it cannot be attained without the aid of the Holy Spirit.

Mr. Whish seems to confound, in an extraordinary manner, (p. 90.) the pious endeavour to lead a life agreeable to the precepts of Scripture, in those who have received a religious education, who aim at the steady performance of devotional duties, the cultivation of benevolent affections, the regulation of the temper, and the discharge of moral obligations in obedience to the will of God and the commands of Christ, with spiritual pride and a high sense of self-excellence. The moment he touches on moral characters, he supposes them at variance with Christianity, though I consider them praiseworthy only as founded upon it. He observes, that "it is the most difficult thing in the world to bring men of moral excellence to an humble acknowledgment of their unworthiness and *deep guilt* be-

fore God." Now I consider the passage to which I have just alluded, as a clear proof of the truth of my allegation, that the Preachers in question include all *practical*, under the condemned denomination of *self*-righteousness. The question here is not about the Deistical idea of a morality independent of the Gospel. For if moral excellence be genuine, it is founded on the love of God and Man, the very essence of the Christian Religion. It pre-supposes repentance and faith, nay, it pre-supposes the arrival at a state in which the individual would not wilfully sin, but is aiming at the perfection required by the Gospel. To call such a person self-righteous in an opprobrious meaning, to say, that though conscious of many errors and faults, for which he hopes for pardon only through the merits of Christ, he must be brought to a sense of his *deep guilt* before God, seems to me, I confess, to be a perversion of terms, which tends to confound the righteous with the wicked.

But I conceive that the mistaken zeal of the Clergy in question, would confine the attribute of righteousness entirely to the Redeemer of mankind. He is, indeed, emphatically and κατ' εξοχην—"the Lord our righteousness," inasmuch as his perfect obedience has covered our deficiencies, and atoned for our sins; but it is

equally true, that there is a righteousness derived from him, and depending on the influence of his Spirit, which is expressly required of us, and without which we cannot obtain his Heavenly promises.

Now to call such a righteousness by a degrading term, as if it ought to be abandoned, seems to me directly contradictory to the requisitions of Scripture, and to the end for which our blessed Saviour became incarnate, and left us the example of his spotless life.

Mr. Whish seems to imply (p. 89.) that St. Paul disclaims all righteousness, and says, that "I ascribe to him a character odious in the sight of God." But I appeal to Scripture, whether St. Paul does not, as I have observed in my Letter, frequently refer his disciples to his own holy, righteous, and blameless life, after his conversion to Christianity.

He does, indeed, give up all his Jewish advantages, and abandon his own previous righteousness, explaining what he means, by adding—"which is of the Law;" but that he disclaims the "righteousness which is of God by faith," *i. e.* Gospel righteousness, I cannot allow. On the contrary, he every where inculcates it on his converts, and declares to the Philippians, that he did not consider himself as having already attained it, or being already

perfect, but that forgetting 'those things which were behind, and reaching forward to those which were before, he pressed toward the mark for the prize of the high calling of God in Christ Jesus!' He admonishes them, however, to adhere to the principles of conduct and the degree of excellence which they had previously attained, and then immediately adds—"Be ye followers together of me, and walk so as ye have us for an example."

Whether my Opponent or myself have misstated the character of St. Paul, I shall leave the unprejudiced reader to determine.

And here I cannot but notice a very favourite phrase, borrowed from the Old Testament, and considered as disparaging all moral performances, which is prominent in the Discourses of these Preachers, and is also occasionally found in the works of Bishop Beveridge and some other Divines of our Church, but which I confess appears to my mind to be very much perverted from its original signification. I mean the assertion taken from the 64th chapter of Isaiah, that "all our righteousnesses are as filthy rags"—or, as the words are translated by Bishop Lowth, "as a rejected or polluted garment."

Now on this expression, so often quoted and misapplied, I have been favoured with the

sight of a dissertation by the Gentleman to whom I am indebted for the observations in the Appendix to my former Pamphlet, and which I am anxious he should publish to the world. They are perfectly convincing to my understanding, and, indeed, accord with the opinion I had previously formed, though I had never minutely examined the passage. As, however, this Gentleman has allowed me to make use of his interpretation, I shall venture to interweave his ideas with my own, in the following remarks upon the Text.

It is obvious that the Prophet Isaiah, in his 64th chapter, reprobates the Jewish nation for their iniquities, as he does also in his first and last chapters, and various other parts of his Prophecy. He says expressly, in verse 7th, "There is none that calleth upon thy name, that stirreth himself up to take hold of Thee; for Thou hast hid thy face from us, and hast consumed us because of our iniquities." It is to be inferred, therefore, when the Prophet speaks of "righteousnesses as filthy rags," or as a polluted garment, he cannot possibly allude to moral righteousness as insufficient to salvation, the sense which certain Preachers strive to impose upon the words, for he does not allow that the people have any righteousness at all, and this conclusion will become more ob-

vious, if we consider the whole of the passage of which these words form a part.

This Prophet begins with declaring, at the 5th verse,—" Thou meetest him that rejoiceth and worketh righteousness, those that remember Thee in thy ways."

In ancient times, the Deity vouchsafed to his faithful people some visible manifestation of his presence, and more especially in their religious offices. This manifestation seems to have been expressed by the word " meeting;" as Ex. xxv. 21, 22. " And thou shalt put the mercy-seat above the ark, and there will I *meet* with thee." Ibid. xxix. 42, 43. " This shall be a continual burnt offering at the door of the Tabernacle, &c. where I will *meet* you." " And there I will meet with the Children of Israel, and the tabernacle shall be sanctified by my Glory." See also chap. xxx. 6, and 36. Numbers xvii. 4. and other places. " The tabernacle of the congregation" is translated by Bishop Patrick—" the tabernacle of meeting," and he adds, " not the meeting of the people, but the place where God met them." To meet with man then, in a favourable sense, implies to enter into communion with him. With regard to the word *rejoiceth*, coupled as it is with working righteousness, we may infer from many passages in Scripture, that it im-

plies devotional offerings to the Lord, blended with gladness and sincerity of heart. In this sense it is to be found in various parts of the Pentateuch, the Prophets and the Psalms; so that "to *rejoice*" and "to offer unto the Lord," seem to be almost synonymous expressions. Thus, Lev. xxiii. 40. "And ye shall rejoice before the Lord seven days." Deut. xii. 11, 12. "There shall be a place which the Lord your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, sacrifices, &c. &c. and ye shall *rejoice* before the Lord thy God, thou and thy Son and thy Daughter, &c. in the place which the Lord thy God has chosen to put his name there."

Here then it is asserted in direct opposition to the supposed meaning of the words which follow, and which are so erroneously interpreted, that God *meets*, or enters into communion with him that rejoiceth, that is, serves Him with gladness, and *worketh righteousness;* which is the description of the pious and good man, both under the Law and the Gospel. Nor does the Prophet decry such a character, or in the slightest degree undervalue the righteousness which he performs. On the contrary, he highly commends it as the righteousness of those "that remember God in his ways." But

he contrasts it with the state of the Jews whom he is addressing; for he adds,—"Behold Thou art wroth, for *we* have sinned." "In those is continuance, and we shall be saved." This latter part of the sentence is more difficult to be explained, but perhaps it means—Had we, like those to whom he alludes, served God with gladness and sincerity of heart, and worked righteousness, we should, like them, continue in his favour, and by so doing only shall we be saved. "But we are all as an unclean thing, and *all our righteousnesses* are as a polluted garment, and we all do fade as a leaf, and our iniquities like the wind have taken us away." The obvious sense of which words is—We are a sinful people; we have no righteousness to plead before Thee; we can look only for the severity of thy judgments.

But the words are still more appropriate. Righteousnesses being in the plural number; however the Hebrew be translated by the Seventy, seems to be more properly rendered by δικαιωματα than δικαιοσυνη, and then we know that it means religious ceremonies. Indeed δικαιοσυνη itself is sometimes used in the latter sense, as when our Saviour says before his Baptism, "Thus it becometh us to fulfil all righteousness"—that word refers to a Rite of religion to which he was about to give, by his

example, a peculiar sanction. The Apostle to the Hebrews speaks of δικαιωματα λατρειας, which we translate "the *ordinances* of Divine service," and the same Apostle (as we presume,) when he talks of "the righteousness of the Law," refers to the sacrifices, and offerings, and ceremonies which it required of the Jews, as well as to its moral precepts. When the royal Psalmist also says, in the 118th Psalm, "Open to me the gates of *righteousness*, I will go into them and I will praise the Lord;" he means the gates of the sanctuary dedicated to the prescribed worship of God.

From all these observations, it should follow that the Prophet, in the passage we are considering, instead of speaking with contempt of any act of *moral* righteousness, as is falsely supposed, if indeed he alludes to any kind of righteousness at all, speaks of the Ordinances of the Law, when performed without a pious heart and a devotional spirit. He therefore describes them as a rejected or polluted garment. And when we reflect on the great care that was enjoined to the Priests with respect to their garments, and that any pollution of these would vitiate the service of the Temple; (Vide Zech. iii. and other parts of the O. T. where the garments of the Priests are noticed;)

and when we know that this external cleanliness was a type of inward purity, (as we see from Rev. xix. 8. "for the fine linen is the righteousness of saints[c];") we shall at once discover the propriety of the metaphor, and the force of its application.

Now the Friend to whom I have alluded, and from whose MS. most of the foregoing observations are borrowed, thinks he is justified in concluding, and in this conclusion I concur with him, that the whole passage in the lxivth of Isaiah, will bear the following Paraphrase.

The Prophet asserts that the great and terrible God, who is likewise a God of infinite mercy, and has prepared unheard of blessings for them that love Him; who was accustomed to meet their good and pious ancestors in the glad exercise of their devotions, while they performed their duty, no longer meets their degenerate successors in their ritual observances; and he assigns the cause, namely, that "their sins had separated between them and their God. He had hid His face from them, and He would not hear." They presumed to tread

[c] Here, it may be observed, that the Greek word being δικαιωματα and not δικαιοσυνη, it ought perhaps to be rendered the ordinances of saints, implying the real purity of the Christian ceremonies of religion.

his courts clad in the polluted garments of sin and iniquity, and therefore their offerings were not accepted by Him. "Our iniquities like the wind have taken us away." "Thou hast hid thy face from us, and consumed us because of our iniquities."

Notwithstanding, therefore, the construction which has been hastily put upon a few insulated words, the whole context appears clear and intelligible, and corresponds exactly with many other passages of Scripture. "Thou meetest him that rejoiceth and worketh righteousness," mean simply—Thou acceptest with favour the pious offering of him who leads a holy life. "But our righteousnesses are as filthy rags or a polluted garment," mean we are altogether sinful, and therefore our rites and oblations are rejected,—they are an abomination in the sight of God.

The same sentiment, as I have observed, is to be found in various parts of Scripture. "The Lord is far from the wicked, but He heareth the prayer of the upright."—"The eyes of the Lord are over the righteous, and his ears are open to their prayers; but the face of the Lord is against them that do evil."

Upon the whole, then, we have reason to conclude that the Phrase in question, though

so great a favourite in Sermons of a peculiar cast, as condemning in the harshest terms the imperfection of moral righteousness, does not in the Prophecy from which it is taken, apply to *moral* righteousness at all, and cannot, by the most forced construction, be applicable to *Christian* righteousness.

But, notwithstanding the strong inferences to be drawn from the interdiction of good works, as having no connexion with our justification, from the degradation of a moral and virtuous life, even in those who have been religiously educated, under the contemptuous title of self-righteousness, and from the frequent appeal to this perverted text of Isaiah, as if it described the good actions of the best of men as no better than filthy rags, yet Mr. Whish appears to be seriously offended (p. 92.) that "I impute to a style of preaching which is continually dwelling on these topics, the supposition that it disparages practical piety, and neglects or condemns practical exhortations." I do most seriously think that it has such a tendency;—that the perpetual inculcation of faith alone and dependence on Christ, with only occasional glances at good works, and the application of the terms and epithets to which I have alluded in diminution of their

value, do lead their audiences to imagine that a good life is not so necessary to salvation as a firm faith[d].

Mr. Whish, indeed, appeals to the text of St. Paul, which he has selected for his Title Page, "Do we then make void the Law through Faith? God forbid! Yea, we establish the Law." Now I fully acknowledge that St. Paul's reasoning, properly understood and explained, does not make void the Law, for he shews how the righteousness of the Law may

[d] There can hardly be a stronger proof of the tendency to Antinomianism, produced by this style of preaching, than the confession of the younger Mr. Scott with respect to the state of Olney, after the departure of the Rev. Mr. Newton, who is well known to have been one of the Preachers of the modern school. "Olney," says he, "at that period, was a much divided place: the people were full of religious notions —of that 'knowledge which puffeth up'—while the 'love that edifieth' was comparatively rare. There were, no doubt, many excellent Christian characters among them; but, in general, the religion of the place was *far from being of a sufficient practical character*, and it cannot be doubted that the exquisite candour and tenderness of Mr. Newton's temper had failed of adequately counteracting the existing tendency of things. Many indeed were nursed up to a morbid delicacy of feeling, which could not bear the faithful application of Scriptural admonitions, even by his gentle hand, without expostulation and complaint." *Life of Scott*, p. 181.

The above extract from such a quarter, speaks volumes on this subject.

be fulfilled by the Christian, with the assistance of the Holy Spirit; but I entertain a doubt whether the view taken by the Preachers in question is in conformity with the practical inference of St. Paul.

Mr. Whish asks, at the close of his 93rd page—"Is it possible that reconciliation to God should encourage the believer to disregard his laws, and is it true that he is less obliged to obey God when at peace with him, than when he was a stranger to the grace of the Gospel, and under the awful sentence of the Law?" I answer—certainly not, if the reconciliation and peace he has obtained be founded on just views of Gospel truth. If he believes that he is reconciled to God, and justified from all his past sins, through the merits of Christ, upon repentance and faith, and likewise on the express condition of avoiding all wilful sin in future, and obeying to the best of his power the revealed will of God:—If he is convinced that the latter condition is as requisite as the former, then, and then only will his obedience be as active as his faith is sincere. But Mr. Whish goes on to say, that "without a conformity of mind and will to the image and likeness of God, man would not be fit for the presence in Heaven." In this I most cordially concur with him, and therefore it is that the

Apostolical Divines are so anxious to impress upon their hearers the necessity of a life of virtue and holiness here, as a means of preparation for a life of bliss hereafter.

Mr. Whish then makes a distinction between Justification and Sanctification, in which I can only partially agree with him. He says—"Justification is complete at once." As it relates to our past conduct it may be so, but not as it regards our future. He quotes from the Apostle—"There is no condemnation to them that are in Christ Jesus;" but he omits to add the annexed condition, "who walk not after the flesh, but after the Spirit."—"Sanctification, he adds, is progressive." It is so, but let us clearly understand what is meant by Sanctification. I have already observed, in my last Dissertation, that it is that state, often alluded to by our elder Divines, in which, under the influence of the Holy Spirit, we are training for a higher state of existence. This preparation is effected by the agency of God, co-operating with the exertions of man. It commences with our primary justification, or entrance into the Christian Covenant. It preserves us in a justified state, or it renews and restores us to that state by repentance, if we have fallen from it by sin: it improves us in the graces and habits of holiness, and it con-

firms and prepares us for that final justification to which we aspire at the awful day of account. With our justification therefore it is connected from the beginning to the end of our Christian course—the attendant condition to its commencement on earth—the precursor and guide to its completion in Heaven.

I arrive, therefore, by a somewhat different train of reasoning, at the same conclusion with my Opponent, (p. 95.) "that no person whatever has any ground to conclude that his sins are pardoned, and that he shall be saved, whilst he remains unsanctified in the allowed commission of any one sin, or in the allowed neglect of any one duty. The law remains the inviolable rule of duty; by this the true Christian is bound to frame his life, and by his practical observance of it, he will be distinguished from others at the Last Great Day of Judgment."

While I thoroughly agree with Mr. Whish in every part of the above quotation, let me indulge the hope that we differ on the important point to which it relates more in words than in substance.

The object of my Treatise is to shew, by a reference to Scripture, that man cannot be saved or finally justified, without good works or a holy life. Mr. W. allows, that without

them he cannot be fit for the presence of God in Heaven; and though he considers sanctification as wholly succeeding justification, yet he admits, in the passage I have just cited, that no one has any ground to conclude his sins are pardoned, that is, that he is justified, while he continues unsanctified.

Now, if the Preachers, whose tenets I am considering, were in the habit of making assertions as strong as those to which I have just referred in favour of good works, and either under the head of justification or sanctification, of dwelling largely on the practical duties of life, I should never have been induced to write my Letter, or to make any observations on the style of their addresses from the pulpit. But I must say I do not recollect ever to have heard from this set of Preachers the state of sanctification dwelt upon as distinguished from justification, (however inaccurate the doctrine may be,) and the practice of every Christian virtue enforced under it, as necessary to fit us for Heaven. Nay, Mr. Whish himself declares (p. 99.) "he is ready to admit that possibly by *some* Evangelical Clergyman," (I am sorry to say by too many,) "as well as by some moral Preachers," (a sentiment in which I do not agree with him,) "the minute detail of moral duties may have been too much overlooked."

He also says, in the same page—" I offer my acknowledgments to Mr. C. with the utmost cheerfulness, for reminding us of the absolute necessity of a *higher* standard of strict morality and self-denying love, than is almost any where insisted on by the professors of Christianity." Now if this concession on the part of my Opponent were the only fruit of my endeavours to expose error and to defend the truth, I should feel grateful to God that I had not written, or published in vain. But even in this point I would wish to avoid misrepresentation and mistake. I am not conscious of having accused any set of men at the present day, of adopting too low a standard of morality. No, I asserted only that Christian morality was not so largely dwelt upon by some Divines as Christian faith, and that I considered all Sermons as defective without it.

"But as a body," Mr. Whish maintains "the Evangelical Clergy, as they are called, do not neglect to inculcate holy living," and he asks, in the previous page, " whether I had never heard it alleged against the propagators of these ' novel and peculiar doctrines,' that the religion they contend for, is inconsistent with the common business of life, and with the well-being of society, and requires such abstraction from the world, and such painful sa-

crifices, and so much self-denial, as cannot be expected of any but ministers of religion, and even in them is supposed to savour of Puritanism; in short, that they require a strictness and sanctity of manners which are neither suitable nor agreeable." Now I am truly sorry to say, that I have heard such remarks made, and I must add, I am afraid they are founded on just observation; for such is the weakness and infirmity of our nature, that those who chiefly or almost entirely dwell on faith in their discourses, do likewise inculcate a greater strictness of manners and separation from the world, than is insisted on by the generality of our Divines. On this subject I would not say any thing to offend, or in the slightest degree hurt the feelings of the truly pious worshippers of their Saviour and their God, but I earnestly beseech them to consider the validity of the following observations.

Are strictness and severity any sure marks of adherence to truth? Was not the Sect of the Pharisees the straitest and severest of the Jewish Religion, which aspired at greater sanctity than the rest of the people, and to a holy separation from the world? and yet this was the sect which was most unsparingly condemned by our Saviour for ostentatious practices, and making void the Law of God by their own false

interpretations. What was the case of almost all the Heresies which have prevailed in the Christian world, from the first days of the Church? Did they not begin with a claim of greater holiness on the part of their professors, and were not the common people led to adopt them by the austerities, and will worship, and humiliations of those by whom they were introduced? Look at the Hermits, the Montanists, the Ascetics of old, for a confirmation of this assertion; and look at the Apostasy of the Papal See—so plainly predicted in Scripture by St. Paul and St. John!

The worship of Demons, or canonized Saints, of the Virgin Mary, and of other objects of Popish Idolatry, was ushered in and supported by pretended Miracles, and by the delusive preaching of Monks and Friars, and other Regulars, as they are called, of this corrupted Church, who began by "forbidding to many, and commanding to abstain from meats," and who extended their influence by a renunciation of the world, and by all sorts of privations, penances, and mortifications, while the people were given up to the worship of Idols, and abandoned in many instances to the grossest immoralities.

Now turn to another set of religionists—the disciples of the rigid and implacable Calvin!

Look at the Puritans of a former Century, as they exhibited themselves in our own Country!—You find them full of self-denying ordinances, distinguished by external sanctity of demeanour, condemning every species of amusement as a sin, and all the uses and fashions of the times as abominations,; and yet these were the men who overthrew the Church and the Throne, and who were guilty either in act, or by connivance, of the horrible crimes of rebellion, proscription, spoliation, murder, and regicide.

Why do I refer to these examples? Not for the purpose of imputing a resemblance between the effect of such doctrines, and that of the tenets I am now considering, but merely to shew that the degree of strictness and severity of which their professors are accused, and for which Mr. Whish appears to take credit, as a proof that they are Teachers of a high tone of piety and morality, are by no means tests of truth. For let me ask any unbiassed person who has attentively studied the Scriptures, and duly attended to the character of the Gospel, whether gloom, and austerity, and abstraction from the world, do not blur the fair face, and distort the lovely and benevolent features of genuine Christianity?

What does that religion enjoin us? To "re-

joice evermore." What are the fruits of its Spirit? "Love, joy, and peace." Are we not required even to exult under persecutions, and not only to be patient, but to be of good cheer in tribulation? When our Lord contrasts the character of his own religion with that of John the Baptist, and compares both to the conduct of boys in the Market-place; he says of the latter, "we have mourned unto you, and ye have not wept;" but of the former, "we have piped unto you, and ye have not danced." What injunction can be more opposed to gloom than that, which, even in fasting, requires his disciples "not to be of a sad countenance?" The mourning which he blesses is not only the patient endurance of temporal afflictions, but more particularly, that godly sorrow for our sins which worketh repentance, and to which is annexed the comfort of pardon and reconciliation. As to the world, our Saviour prays the Father for his Disciples, "not to take them out of the world, but to keep them from the evil." And though St. Paul enjoins those whom he addresses, and who formed the new Christian Society, not to associate with a vicious Brother, in order to shame him into penitence, yet he expressly guards them from supposing 'that they were to be separated altogether from the wicked in this world, for

then, as he observes, must they needs go out of the world.' While we are called upon as Christians, not to be of the world, but to be transformed in the spirit of our minds from its evil principles, customs, and manners, we are still required to mix with it, and to "let our light so shine before men," 'that our good works may be seen, and our Father glorified.' To live in the world, and at the same time to live above it, is the duty of a Christian. It is in some instances a difficult task, but the dictates of charity, and assistance from above, will at length render it easy.

I have dwelt the longer on the social spirit of Christianity, because I really thought the passage quoted by Mr. Whish, as an intended censure, and by him converted into a compliment, calculated to make a wrong impression on the minds of the inconsiderate.

But let me now proceed with Mr. Whish to the most important part of his 5th Letter, that in which he endeavours to vindicate those whom he classes as Evangelical Teachers, from the charge of neglecting practical exhortations. In the list of Writers, however, which he has given us in his 100th page, surely some are to be considered as decided Calvinists. Was not Dean Milner, for instance, generally acknowledged to be so, though for reasons which he

kept to himself, he did not always preach the doctrines which he really held. I think, likewise, I could name others in the catalogue, whom I should not wrong by a similar accusation, but I refrain from doing so, because it is my earnest desire to avoid all personality. Nor should I have felt it necessary to make the above remark, believing as I do that those Preachers who are called Evangelical, go to a certain extent over the same ground with the followers of Calvin, did I not observe that Mr. Whish is anxious, in many passages of his Pamphlet, to clear himself and his party from the imputation of Calvinism.

But there is a name among those which he has enumerated, which I feel it impossible to pass over in silence. The name of Mrs. Hannah More cannot be mentioned without exciting feelings of high respect, and claiming the just tribute of applause and veneration. It is impossible to read the works of this excellent woman without admiring the masculine sense and genuine piety by which they are distinguished. They are addressed to the understanding and the heart, and the great object of her arguments and persuasions is to Christianize the minds of her readers.

With the exception of Mrs. Trimmer and Mrs. West, whose devotion to the cause of

Christian truth was connected with the strictest adherence to orthodox principles, few writers have done so much for the improvement of their own sex, and of her it may be truly said that practical exhortations and practical inferences form the principal parts of all her publications. She has passed a long life in the service of her Redeemer and her God, and when she is removed from this transitory scene, I trust she will receive the reward promised to those "who turn many to righteousness, and who shall be as the stars for ever and ever."

While I cordially give this praise to eminent talents devoted to the service and glory of Him who bestowed them, I cannot help adding that I have often and deeply regretted, and have thought it my duty to point out to those in whose welfare I was interested, certain passages in many of her productions, which shew that her strong and pious mind has been occasionally led to adopt the peculiar sentiments of a party in the Church, and therefore to give in some instances, what I consider an exaggerated and erroneous view of the doctrines which she was anxious to inculcate. I know of no other reason which has excluded her Tracts from the List of the Society for Promoting Christian Knowledge, and I regret it the more, because, independently of these objec-

tionable passages, all her writings are calculated to do general and extensive good.

To these observations, however, I must beg leave to add, that in my humble opinion, as she has advanced in life, she has become more and more orthodox in principle, and that in her last original publication, there is little or nothing of a peculiar or questionable nature.

With respect to the quotations given by Mr. Whish, from the published Discourses and Treatises of those Authors to whom he refers, as far as they enforce practice, and inculcate the necessity of good works, I am truly happy to exempt them from the general charge of neglecting this part of their duty, and if it were supposed, from any expressions in my Letter, that I condemned the Writers in question, as well as the whole of this Class of Preachers, for totally omitting all reference to the duties of Christianity, I heartily offer my apology for such an implied accusation. At the same time I hope it will not be attributed to a reluctance on my part to yield to a statement which is imagined to contradict my own, if I hesitate to admit, what I must leave impartial Readers to judge upon comparison, that the Extracts made with a view to invalidate my objections, have any resemblance whatever to those admirable lessons of morality

delivered by our Saviour in his Discourses and Parables, or by his Apostles in the close of their Epistles. It was to such lessons as these that I alluded, when I lamented the omission of practical precepts in most of the Sermons of the Party, or a disparagement of them under the term of moral preaching [e].

In fact, I feel persuaded, and it is the most charitable construction I can put upon the general tenour of their doctrine, that these Teachers are so tremblingly alive to the danger of man's assuming merit to himself for any thing which he is enabled to perform, that the inculcation of moral precepts, even of those precepts of Christian morality which are commanded by our Saviour himself to be taught to his Disciples, is checked by a fear lest it should encourage their hearers to suppose that they can save themselves.

Now such a fear surely arises from a misconception of the plan of man's redemption. This glorious work is indeed founded on the mercy of God, and effected by the merits of Christ. Nothing but Divine bounty could

[e] 'It is common, for instance, with this Class of Persons, to speak of Blair's Sermons as nothing better than moral Lectures, but if this be a true description of them, some of Barrow and of our other eminent Divines must fall under the same kind of reprehension.

have prepared for His fallen creature a restoration to His favour, and a future state of eternal bliss, and nothing but a Divine Atonement could have enabled him to obtain them. But to suppose that they are to be acquired without terms on the part of man, and that the duties enjoined in the Old and New Testament do not render him acceptable to God, and qualify him for the state of salvation, is in my opinion an error closely bordering on Antinomianism, and leading to a dangerous separation between faith and obedience.

Is it possible to consider the many solemn admonitions with which Scripture abounds, and to which I have already adverted, calling upon man for his most active exertions, without feeling most deeply assured that his salvation depends upon conditions, and that unless under the influence of the Holy Spirit he fulfil those conditions, Christ will have died for him in vain?

Mr. Whish declares (in his 110th page) that "he only objects to the term condition, because it may be mistaken to signify some valuable consideration for which our pardon may be sought of God, and that it would be very derogatory to the Saviour's merits, thus to place our works on a level with his most precious death." But I most strenuously deny

that any of our truly Apostolic Preachers do place our works on a level with the merits of Christ, or conceive that those works are sufficient to procure our pardon, though they stoutly maintain the necessity of our performing those works or conditions without which we cannot hope for the salvation promised to the righteous.

Here then is a wide distinction between the two Styles of Preaching which I am contemplating in the present Address. Far be it from me "to judge another man's Servant. To his own Master he standeth or falleth;" but I must declare my unalterable conviction, that whoever preaches *unconditional* Salvation does *not* preach the Gospel of Christ.

Mr. W. says (p. 110.) "my language on the subject of conditions appears to him exceeding faulty." It may be so, for I will not vouch for the accuracy of my expressions, but he asks triumphantly, what are those conditions? as if he really doubted whether any were required. I answer—repentance, faith, and a good life. Nay, I answer more expressly in the words of the Apostle. "The grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world,

looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ."

From which sentence the Apostolic part of the Church of England infers, that if we do not act as the Grace of God teaches us to act, —if we do not deny ungodliness and worldly lusts, and if we do not live sober, righteous, and godly lives, we cannot look forward to the hope of future blessedness, and to the second glorious advent of our Redeemer. A conclusion which appears to me irrefragable from the premises.

We do not claim any thing for *perfect* obedience, for " what man is there that liveth and sinneth not ?" but if we sin inadvertently, and repent of our sins, " we have an advocate with the Father, even Jesus Christ the Righteous, and he is the propitiation for our sins." We are bound, however, to offer a hearty and willing obedience to all God's commandments, or we can hope for nothing, and whether this obedience be called duty or condition, it is all one. It is that which must be added to our faith, to render us acceptable in the sight of God.

The passage which follows the observations on conditions, in Mr. Whish's Letter, is of such a nature that I cannot pass it by without re-

mark, though, if I know my own heart, I have less pleasure in detecting error than in vindicating truth.

This Gentleman supposes (p. 111.) 'that in the esteem of many, a charitable life is the condition required, and asks if *I* do not espouse this opinion in my reference to the Judgment of the last day?' He then expresses his "wish that it were in his power to expose this specious but destructive system of religion, which gives to Christ the merit of obtaining an amnesty for man, but leaves the crown of life to be purchased by silver and gold." But, good God! can any Protestant maintain such an opinion, and does my Rev. Opponent seriously attribute it to *me?* I have not said a word about Almsgiving, and the barter of silver and gold for the crown of life. I have only alluded, and, with that awe which the sacred subject inspired, to our blessed Lord's impressive description of the proceedings at the day of judgment. In this description there is no mention of Almsgiving. The charitable duties there commended, may be performed by every rank and condition in society, even by the poorest, in will and intention, and by an appeal to the beneficence of others. But in alluding to so awful a representation, I do say it is obvious to the humblest interpreter of Scripture, that the

decision of the Last Day, as to the characters of men, and the distinction between the righteous and the wicked, turns upon their performance of good works from good motives, or upon the reverse. It confirms, therefore, as I humbly presume to conclude, the assertion in my Letter to which I have before referred, that we shall be finally justified by the *deeds* of faith, and not merely by its *convictions*, and is in strict consonance with the declaration of St. James, that "a man is justified by *works*, and not by *faith only*."

As to the observations of Mr. Whish, (p. 111.) on 'the self renunciation and humility of the righteous,' they appear to me, I confess, perfectly inapplicable to the subject. The questions put to the great Judge after his solemn declaration, are part of the machinery of the Parable, for I presume we are to consider the description as couched in a Parabolic form. They are put by the wicked as well as the righteous, a circumstance quite inconsistent with Mr. W.'s idea, and they are assumed for the purpose of introducing that heart-enlivening, or heart-rending reply of our Saviour—'Forasmuch as ye did it, or did it not unto one of the least of these my brethren, ye did it, or did it not unto me.'

I cannot help thinking too, that the quota-

tion added by Mr. W., at the close of his remarks on the proceedings of the last Day, is entirely out of place. "Not by works of righteousness which we have done, but according to his mercy he saved us." Because these words are intended by St. Paul to shew his spiritual Son Titus, and through him to teach his Gentile converts, to what cause they were to attribute the state of salvation unto which they had been called;—namely, the state of primary Justification; for he refers to the means by which they were saved—"by the washing of regeneration," *i. e.* by Baptism, "and the renewing of the Holy Ghost;" *i. e.* the gift of the Holy Spirit to renew their fallen natures.

In this passage then, the Apostle instructs them that it was not to be imputed to their own previous works of righteousness, but merely to God's mercy in Christ, that they had attained to a knowledge of the saving truths of the Gospel; but I trust Mr. W. does not mean to deny, in direct opposition as it should seem, to the declaration of our blessed Saviour, that works of Christian righteousness are the express conditions on which our ultimate salvation depends, though not the meritorious cause by which it is obtained.

There are a few remarks relative to faith in

the close of Mr. Whish's 5th Letter, which as they fall within the range of the present Address on different Styles of Preaching, I must beg leave to notice.

Mr. W. asserts (p. 113.) that 'I have greatly misapprehended the nature of true faith, and that it arises from the want of definitions.' For an answer to this charge, I must take the liberty of referring to what I have said on this subject in a preceding Dissertation, and to the authorities by which I have endeavoured to vindicate my opinion. If they are not sufficient, I would refer also to "Rotheram's Essay on Faith," a most able Treatise, with the principles of which I trust mine will be found to accord.

But Mr. W. asserts likewise, (p. 114.) that "I resist the opinion that faith is the gift of God." Is this assertion true? I acknowledge, on the contrary with humility and gratitude, that all the powers and faculties of man, corporeal, intellectual, and spiritual, are derived from the bounty of God;—that we must consider Him as the author of our faith, hope, and charity, as well as of our reason, imagination, and memory. But what I have contended against, is a mystical notion of faith, as a peculiar grace, different from belief, which in the opinion of Calvinistical Divines, is granted to

some and withheld from others, and without which we cannot be saved. I have shewn, I think, that St. Paul's definition of faith, and his account of the mode by which it is attained, are at variance with such a supposition, and I apprehend there is no part of the Bible, rightly interpreted, which would tend to confirm it. Mr. Whish asks, how we are to understand that passage in the Acts, xvi. 14. in which, speaking of Lydia, it is said, " whose heart the Lord opened that she attended to those things which were spoken of Paul." I answer — not in a Calvinistic sense; but as this and a few other Texts are quoted by those who incline to Calvinistic views of Scripture, and as Scripture itself is its own best interpreter, may I be permitted to refer to a passage in the Revelations, which seems clearly to explain the mode in which the Lord operates by his spirit on the human heart. In the conclusion of our Saviour's address to the Church of the Laodiceans, he says—" Behold I stand at the door and knock. *If any man hear my voice, and open the door,* I will come in unto him, and sup with him, and he with me." Now I know not where we can find a stronger proof of the preventing and assisting grace of God, nor of the co-operating exertions of man in receiving and improving it. In the first

place, God the Son assures us that 'he stands at the door of our hearts and knocks;' that is, he suggests to us good desires.—"If we hear his voice and open the door;" that is, if we do our parts,—if we attend to these suggestions and open our minds to instruction, he will then bestow additional grace upon us, he will enter into close communion with us. The passage may have an immediate reference to the benefits to be derived from a worthy participation of the Lord's Supper, but they seem to refer generally to the spiritual communication which takes place between God and man, and to the mode of that communication.

Now as our Saviour has told us with respect to prayer, 'that if we ask we shall receive, if we seek we shall find, if we knock it shall be opened unto us,' because God deals with us in the same manner as we deal with each other, and the general effect of our efforts is, that he that asketh receiveth, he that seeketh findeth, and to him that knocketh it shall be opened: If such be the result of our solicitations to the throne of grace, that God heareth us, and we obtain a ready answer to our prayers; so in His intercourse with the souls of men, when He applies Himself to our hearts by the influence of His Holy Spirit, and we attend to the

suggestion, and act in accordance with it, He may be truly said to open our hearts.

In this way, as I consider, did the Lord open the heart of Lydia. She is represented as one of the women who resorted to the place where prayer was wont to be made, and she is likewise described as a worshipper of God. Here then was one prepared by previous dispositions and habits, to listen to a Divine Mission, and when the Holy Spirit knocked at the door of her heart, she opened it immediately to the call, and "attended to the things which were spoken of Paul." The consequence of which attention was, that she believed and was baptized together with her household.

I hope I have not deviated from the just interpretation of Divine truth in employing another passage of Scripture to explain the proper meaning of an expression, which may be mistaken and perverted; for if we understand it as an impulsive act, as Mr. W. seems to imply it should be understood, we are brought at once to the Calvinistic doctrine of irresistible grace, which makes God a despotic agent and man a mere machine.

Having been thus compelled to differ from Mr. Whish so materially on various points connected with the subject of his Letter, it is a satisfaction to me to be enabled to concur with him in the sentiment with which he sums up

his observations on faith, by declaring (p. 115.) that "faith is a duty in the performance of which we are as much bound to use all diligence and to exert our rational faculties, as in the case of any duty whatsoever [f]."

I have now gone through the consideration of the contrast which I thought it necessary to draw between those whom I have ventured to call Apostolic, and those who are commonly and improperly called Evangelical Preachers. I have shewn that the former lay the same foundation as the latter, (and no other can be laid) —the Redemption of the world by Jesus Christ. But after they have dwelt largely on the infinite mercy of God the Father, the Son, and the Holy Ghost, in devising and executing this glorious work, they then proceed to dilate more particularly on the duties of man, in consequence of the high blessings bestowed upon him;—on his introduction into the Christian Covenant by Baptism, the symbol of Regeneration, on the conditions of that Covenant, first entered into by others for him, and afterwards taken upon himself in Confirmation; on the abolition of the baneful effects of original sin by the death of Christ, and the forgiveness of actual sin upon sincere repentance, and faith in our Redeemer;—on the duties of Prayer

[f] I suppose he means we are bound to use every endeavour to preserve, strengthen, and increase our faith.

and Praise, public, domestic, and private, on the frequent and proper reception of the Holy Communion, and on the discharge of the various obligations, due in every stage and situation of life to our Creator, Redeemer, and Sanctifier, and to all our fellow-creatures, from a principle of entire devotion to God, and of Christian charity to all mankind. These duties, together with those of extending the Kingdom of Christ by every wise and prudent measure, and by a zeal tempered with prudence, constitute the weekly and daily exhortations of the sincere and fervent Minister of Christ, formed in those Schools of Divinity, which have long been established among us. I have shewn, on the contrary, that those who are disciples of a new School, and supposed by some to be illuminated by a new light, though in most instances equally sincere and fervent, and often more enthusiastic, preach in many respects a different doctrine. Instead of expounding frequently the terms of the Christian Covenant, and the two important Rites of our Redeemer's Religion—instead of calling men to repentance from actual transgression, they dwell almost exclusively on the total corruption of human nature, on the necessity of being born again, without reference to Baptism; they confound Conversion and

change of mind with Regeneration, extol Faith as the only principle of Christian conduct, and as if it were really superior to Hope and Charity, depreciate Good Works as unnecessary to our Justification, and even seem to exclude them as Conditions of our Salvation, and resolve the whole duty of man into a conviction of the guilt of original sin, and a prostration of the soul under a sense of that guilt, at the foot of the Cross. In the desire to extend the knowledge of the Gospel, they generally join with Dissenters in the dissemination of the Bible alone, and with that Missionary Society of the Church, which is chiefly supported by Calvinists.

In the above description of the tenets and views of the Preachers denominated Evangelical, I have taxed my own heart to ascertain whether I have been led away from the truth by a false light, or an uncharitable spirit, and I must say that it does not upbraid me for advancing a single assertion, which I do not consider as founded on facts, or as a necessary inference from acknowledged premises.

Which of the two Classes agrees most closely with the letter and spirit of Scripture, and is most consonant with a sound exposition of the doctrines of our Apostolical Church, I shall now leave my Readers to determine.

ON REGENERATION.

I AM led at last by that transposition of the different topics discussed in my Letter, which has been adopted by Mr. Whish, to the consideration of a subject of the very highest importance in the Christian system, namely, the Sacrament of Baptism.

The second charge which I took the liberty of bringing against the Party, whose tenets I was examining, was that of 'undervaluing the Sacraments, particularly Baptism, as the symbol of Regeneration, and, as I conceive, throwing an indirect slur upon the doctrine and practice of the Church, in admitting Infants to that Rite, and providing for their Christian education afterwards, by dividing the members of their congregations into the converted and unconverted, and maintaining the necessity of a total change for all.'

The reason why I noticed this objectionable doctrine in the second place was, because it

appeared to me Calvinistically connected with that of the Total Corruption of mankind by the Fall, and in fact as the turning point, at which the Party called Evangelical, having once adopted this exaggerated view of human depravity, were induced to depart from the authority of our Church, and from the words of Scripture. Having once brought themselves to believe that man is totally depraved by nature, they imagine that the new birth must imply an entire and immediate change of all his powers, faculties, and habits, instead of a gradual improvement of them by Divine Grace; and as they do not see such a change generally produced by Baptism, they are induced to look for it elsewhere, and to suppose that what they call Regeneration takes place at some indefinite time, and forms the era of a new life.

How careful ought we to be not to be led away by delusive notions, but to beware, lest under the guise of a higher degree of piety, and the attainment of a new state of communion with God, we depart from His written word, and abandon 'the head, from whence the whole body, fitly compacted together, maketh encrease of itself in love.'

To every unprejudiced reader of Scripture can there be a doubt but our Saviour insti-

tuted the holy rite of Baptism as an introduction into the religion which he taught?—that when he says a man must be born again of Water and of the Spirit,—when he commands his disciples not only to teach, but to baptize all nations, and when he adds—"He that believeth and is baptized shall be saved,"—he speaks of the new mode of adoption into a state of favour with God; of "the outward and visible sign of an inward and spiritual grace," of the remission of all previous sin, and of the commencement of a godly life? And what is this but Scriptural Regeneration? The new birth is spoken of in connexion with this Rite, not only by our Saviour in the passage to which I have just alluded, but we are said to be washed and cleansed on our admission into the Christian Covenant; and this washing is denominated "the laver of Regeneration."

When St. Peter speaks of Noah and his family being saved by water, he adds, "the like figure, even Baptism, does now save us." Nay, St. Paul points out to the Corinthians how both the Sacraments were prefigured by the transactions which took place in the wilderness: "How all our Fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat; and did all

drink the same spiritual drink;" that is, the cloud by which they were encompassed, and the sea through which they passed, the manna which descended from Heaven, and the supply of water from the rock, were types and emblems of the entrance into a new and spiritual life, and of the subsequent renewal and support of that life; they were intended to shadow out to future times the two Sacraments generally necessary to salvation, Baptism and the Supper of the Lord. I therefore repeat the important question,—Can there be a doubt but that the new birth is intimately connected with Baptism, and that in making this rite an introduction into his holy religion, our blessed Saviour pointed it out as the prescribed sign of our adoption into God's family, and the proper means of our obtaining the gifts of His Holy Spirit? As to the qualifications required of those that are to receive the benefit, they are not to be confounded with Regeneration itself. In Adult persons, repentance and faith in Christ are previous requisites. In Infants they are presupposed, as far as they will become necessary hereafter; but infants not having committed actual sin, and the effects of original sin, whatever they may be, having been done away by the merits of Christ, they are judged proper objects of God's mercy, and our Church infers that the benevolent declaration

of our Saviour,—"Suffer the Little Children to come unto me, and forbid them not, for of such is the Kingdom of God," is a sufficient warrant for the presentation of young children at the font, for our belief that they are embraced with the arms of Divine mercy, and after the solemn promise made in their names, and prayers for their reception, that they are regenerated by Baptism, and grafted into the body of Christ's Church, as children of grace. For he who instituted this holy ordinance will never fail to confer all the blessings which he intended to bestow on those who receive it according to his will; and as a solemn engagement is entered into for the Infant, that it shall be instructed in the faith of a Christian, and brought up to lead a virtuous and godly life; if that engagement be fulfilled by Parents and Sponsors, we may indulge the hope that when the adolescent Christian takes those vows upon himself at Confirmation, he may from thenceforth become a faithful follower of his Lord and Master. Repentance as well as Faith will be necessary for all who come to receive Confirmation, for all have sinned, but the germ of a new life has been already implanted at Baptism, and if nurtured by human care and exertion, and fostered by the dews of Heaven,

it will become a plant, that will grow in grace, and be ultimately admitted to flourish in the Paradise of God. This, I conceive, is the blessed object anticipated by our venerable Church in its Offices of Baptism and Confirmation, and it is under this conviction, I feel myself compelled to repeat what I asserted in my Letter, that I consider those Preachers as contradicting the views, and opposing the declarations of our Church, who address their congregations as if they were composed of persons who were unbaptized, or had received no advantages from Baptism, and all of whom either had been or were to be subsequently converted to Christianity, and born again.

But before I enter more fully into the consideration of this subject, I think it necessary to justify myself, if I have the power of doing so, from a censure of Mr. Whish, that I have uncharitably imputed to this class of Preachers a disparagement of both the Sacraments, and then confined myself entirely to the consideration of that of Baptism.

Now I can assure my Reverend Opponent that I have no pleasure in accusation, and if any has been made by me unjustly, though my sole object was truth, and I meant no attack upon any individual, I should most sincerely

lament and apologize for a charge improperly affecting the character of a respectable body of men.

But the view which I took of the Sacraments was this—that they are both intimately connected together, the one as the beginning of a new life, the other as the renewal and sustenance of that life. If, therefore, the first be depreciated, the other, which looks back to it, and confirms the engagements which were made under it, is depreciated also. The "water and the blood" must subsist together.

But it was not merely by such an inference that I thought myself justified in making the imputation complained of. I will appeal to the hearers of the Clergy called Evangelical, nay, I will appeal to the Preachers themselves, whether it be not a common practice with them in their addresses to their congregations to describe a set of persons, who they allow to be good moral characters, generally regular in their attendance on Divine worship, and frequent, if not constant communicants, at the table of the Lord, and yet to represent them, if they have not the same view of Christianity with themselves, as far from the kingdom of God. Now it shall be allowed that some few instances may be found of persons who partake of this holy ordinance from hypocritical mo-

tives; that some may be induced to join in it from the force of custom, but surely it is very uncharitable to suppose that the majority, who consider it as a matter of solemn obligation, and who piously prepare themselves for it, and receive the bread and wine as the communion of the body and blood of Christ, are not his faithful followers, and are not walking, in spite of many natural imperfections, in the road to Heaven. It is the earnest wish of our Apostolic Divines, by frequent persuasion and remonstrance, to bring the adult members of their flock to the holy Sacrament, in obedience to their dying Master's commands, and because they are convinced, generally speaking, that the preparation for this sacred Rite, and the sublime devotions with which its administration is accompanied, in the service of our Church, are incompatible with the want of faith, penitence, and charity, and calculated to plume the soul for its Heavenward flight. Impressed with the conviction that "the Supper of the Lord is not only a sign of the love that Christians ought to have among themselves, one to another, but rather, (that) it is a Sacrament of our Redemption by Christ's death *," — they often make the necessity of receiving it

* 28th Article.

the subject of their Sermons, and dilate upon the benefits to be derived from a frequent and pious participation in those holy Mysteries.

I do not say that the Clergy whose tenets I am impugning altogether omit to urge the same topics, but it appears to me that they do not urge them in a similar manner, and I cannot charge my memory with having ever heard a Sermon from one of the Party, which represented this Sacrament as the necessary support of the life of the Christian, as well as the commemoration of the death of Christ. It is, I fear, too much the custom with many, to rank the attendance on all the ordinances of Divine Worship, among the formalities of religion.

Such were the impressions which I had upon my mind, whether right or wrong, when I was induced to class a depreciation of *both* the Sacraments among the peculiarities of modern doctrine, though I was chiefly led to the consideration of that which related to Baptism.

I must now beg leave to return to the latter subject, and I cannot but remark in the outset, that in making any comments upon the observations of Mr. Whish, and defending my own views and positions on this initiatory Rite, I feel my task materially lessened, if not entirely removed, by that admirable work of the pre-

sent Bishop of Gloucester—" A general view of the Doctrine of Regeneration in Baptism." If ever there was a work which might be said to have settled for ever the question in dispute between litigant Theologians, it is this. He has taken a comprehensive view of the whole subject, and proved, as it appears to me, incontestably and irrefragrably, in confutation of the Calvinistical and theoretical suppositions of the modern school, that the doctrine of our Church on this most important point, so plainly to be inferred from its Office for Infant Baptism, is in strict conformity not only with the sentiments of our soundest Divines, but with the opinions of the Fathers from the Apostolic age, and above all, with the words and sense of Scripture.

Though Hooker and Wall, and Waterland and Mant, and Laurence, had gone before him, maintained many of the same doctrines, and answered many of the same objections, yet it was reserved for Dr. Bethell to comprise the whole of the arguments which can be adduced in this interesting inquiry under different heads, in a systematical arrangement, to strengthen those arguments by his learning and ability, to expose the errors of enthusiasm and heresy, to draw indisputable consequences from sound propositions, and to throw the

steady light of truth on a subject of so high moment as that of our spiritual birth, which in modern times has been so much perverted and misunderstood.

I feel convinced, therefore, that I shall best elucidate the doctrine which I desire to establish, and best remove the general objections which are afloat against it, if, instead of relying on my own arguments and illustrations, I quote freely from this valuable Treatise, and even give an analysis of its contents. Such of my Readers as are deeply interested in the subject, will thank me for the reference which I shall make to so high an authority.

Dr. Bethell then shews, in the first place [b], that "the real questions in debate are, whether according to the doctrines of the Scriptures, and the Church of England, Regeneration in the strict sense of the word is, or is not, the inward and spiritual grace of Baptism? and what is the nature of that change which the word Regeneration denotes?"

He goes on to observe, that "in modern times, we have been taught that Regeneration is a thing quite unconnected with Baptism,

[b] General View of Regeneration in Baptism, by Dr. Bethell, 1821. Pref. p. xii.

that it may indeed take place in that Sacrament as well as at any other time, but to suppose it is in any proper sense dependent on it, is an unreasonable and unscriptural opinion."

"But these assertions," as he mildly adds, "seem rather to prove that they, who speak in this manner, have affixed improper notions to the word, than that the antient Christians universally mistook the sense of Scripture, and gave into an opinion contrary to reason and piety."

He then adds, with a quotation from Wall—"It has been shewn beyond any reasonable doubt, that 'all the antient Christians, not one man excepted, do take the word Regeneration to signify Baptism; and all of them do understand that rule of our Saviour, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven,'—of Baptism.'" From Waterland he shews us, "that the word Regeneration is so appropriated to Baptism as to exclude any other conversion or repentance not considered in conjunction with Baptism, from being signified by that name."

He observes also, that Waterland makes a distinction between Regeneration and Renovation, which is not always attended to as it

ought[c]. After declaring that "Regeneration is a change of the whole spiritual state, Renovation a change of the inward frame or disposition," he adds, "Regeneration comes only once, in or through Baptism: Renovation exists before, in and after Baptism, and may be often repeated. Regeneration being a single act, can have no parts, and is incapable of increase: Renovation is in its very nature progressive: Regeneration, though suspended as to its effects and benefits, cannot be totally lost in the present life: Renovation may be often repeated and totally lost." He illustrates this doctrine by four separate cases.

1. Grown persons, coming to Baptism properly qualified, receive at once the grace of Regeneration, "but however well prepared, they are not regenerate without Baptism. Afterwards, Renovation grows more and more within them by the in-dwelling of the Spirit.

[c] By renovation he means, as the Bishop says, "the practical renewal of the inward frame or moral habits, which is the usual sense of the word in Scripture." In this sense renovation does not take place in infants, "But the change wrought in man by the Holy Ghost in Baptism, is likewise called renovation or renewal," and we have reason to hope that the principle of a new life, and of a change from sin to holiness, may be infused as the gift of the Spirit in Baptism, though its effects be not distinguishable till at a later period.

II. As to Infants, their innocence and incapacity are to them instead of repentance which they do not want, and faith which they cannot have; and they are capable of being born again, and adopted by God, because they bring no obstacle.

They stipulate, (or rather they are stipulated for) and the Holy Spirit translates them out of a state of nature into a state of grace, favour, and acceptance. In their case, regeneration precedes, and renovation follows after, and they are the temple of the Spirit, till they defile themselves with sin.

III. As to those who fall off after Regeneration, their covenant state abides, but without any saving effect, because, without present renovation; but this saving effect may be repaired and recovered by repentance.

IV. With respect to those who receive Baptism in a state of hypocrisy or impenitency, though this Sacrament can only increase their condemnation, still pardon and grace are conditionally made over to them, and the saving virtue of Regeneration, which had been hitherto suspended, takes effect when they truly repent and unfeignedly believe the Gospel."

This clear statement of the learned Author, the Bishop observes, " contains an accurate representation of the grace conferred, and the

change which takes place in Baptism; and this is what is meant by those Divines, who maintain that Regeneration is, in the strict sense of the word, the inward and spiritual grace of Baptism. *The identity, if I may so express myself, of Baptism and Regeneration, is a doctrine which manifestly pervades the writings of the Fathers.* It is equally evident they did not imagine, that Baptism produces any saving effect in adults without faith and repentance, or in other words, without some previous renewal of the inward frame; and that they had no notion that any positive or active renewal of the soul takes place in infants. Hence it follows, that they must have maintained this distinction between regeneration, and renovation, or conversion, which, in the present day, has been styled by a strange fatality, a novel contrivance."

I have quoted thus fully the statements of Waterland, and the observations of the Bishop of Gloucester upon them, because they appear to contain the pith and substance of the doctrine of the Church of England on the subject of Baptism, and at the same time an answer to almost all the objections which have been started against it.

But let me proceed with farther quotations from this most valuable work. In page 26th,

Dr. B. remarks, that 'those phrases respecting the renewal of the heart and spirit, which on comparison of one text of Scripture with another, is described as the joint work of God and man; as a gift or blessing bestowed by God, and as a duty which we owe to him and ourselves,' "according to the customary use of the sacred language, imply nothing more than a change for the better, reformation and improvement, in a moral and religious point of view. Whereas, to be born again is a metaphor, founded on a comparison of a different kind, and on the common principles of figurative language, leads to the notion of a distinct change of condition, *a passage, if I may so express myself, from one state of existence to another.* This is the sense in which the Fathers understood it, and accordingly they speak of three births as incident to Christians, and resembling one another in the nature of the change; the natural Birth, the new Birth of Baptism, and the Regeneration of the Body in the last day." He adds, that "in addition to the arguments from the natural force of the metaphor, every research into the history of the expression confirms the sense which the Catholic Christians affixed to it; and the illustrations which this sense has received, are derived from the most unexpected sources. In the writings of the

Pagans the word was used to signify the act of initiation into their mysteries, when the votary, after much discipline, was supposed to enter into a state of religious being. In the Roman Law the same phrase was applied to the manumission of a slave, that is, his passage from a servile to a free condition. And there is little reason to doubt that the same figure of speech was applied by the Jewish Doctors to the initiation of their proselytes into their law and religious polity. Our Saviour, therefore, very properly adopted the same mode of speaking in his conversation with Nicodemus; intimating to him that if he wished to enter into the kingdom of God, it was no less necessary for him to become his proselyte, to be initiated into the privileges, and undertake the engagements of his religion, than it was for the Gentile to be initiated into the privileges, and undertake the engagements of the Mosaic Law, if he wished to partake of the civil and religious advantages of the Jewish Polity."

To which I may be permitted to add, that when Nicodemus by his answer appeared not to comprehend this allusion to a new Birth, our Saviour subjoins with some degree of surprise; "Art thou a Master in Israel and knowest not these things?"

In the close of his 3rd Chapter, the Bishop observes in a Note, "Baptism may indeed be styled Regeneration or a New Birth, in a moral sense, because it is the point from whence we contract a solemn engagement to lead new or holy lives, and become new men by promise and profession. What is contended for is, that Regeneration, according to the language and doctrine of Scripture and our own Church, is a mystical change of spiritual condition, and relationship to God, implying in capable subjects a moral or practical change and improvement; and that it is not a mystical renewal of the inward frame, a mystical or miraculous change of man's moral nature, qualities, and habits[d]."

"Our Church," as the Bishop says, "defines the inward and spiritual grace of Baptism to be a death unto sin, and a new birth unto righteousness; that is, the forgiveness of sin and the grant and earnest of the Holy Ghost as a principle of spiritual life." To which he adds in a Note—"The forgiveness of sin—of original sin, and of all actual sins committed before Baptism—is what the ancients princi-

[d] He means, I apprehend, that such a change as is required, takes place, not at the time, but afterwards, by the covenanted assistance of the Holy Spirit co-operating with the exertions of the individual.

pally insist upon when they speak of Regeneration in Baptism."

"This death and new birth," says Hammond, "is neither the resolving to forsake sin and live godly; for this is supposed before Baptism to make the person capable of it; nor the actual forsaking of sin and living a new life; for that is the consequent task of him that makes a right use of the grace of Baptism for his whole life after, and both these are acts of the man, wrought, the one by the preventing, the other by the assisting grace of God. But this grace of Baptism is the strength of Christ, of supernatural ability to forsake sin, and live godly, and proportionably a tender of God's pardon and gracious assistance, pardon of forsaken sins, and acceptance of imperfect, so it be sincere, godliness," &c.

In his Chapter on Scriptural authorities, after quoting the words of our Saviour, where he enjoins the use of Baptism, and gives it the force of a Sacrament by his word and promise, "Go ye into all the world and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved"—the Bishop adds—"The salvation which our Lord here promises to baptized believers, is manifestly what we call Regeneration; a passage from a state of sin in Adam to a state of grace in

Christ; the first entrance into a redeemed and justified life, accompanied with an additional grant of final and everlasting salvation."

"Precisely similar to this," adds the Bishop, "is St. Peter's assertion." Baptism doth also now save us—(not the putting away of the filth of the flesh, but the answer of a good conscience towards God)—by the resurrection of Jesus Christ. "The salvation here ascribed to Baptism is equivalent to Regeneration in Baptism. The text contains an allusion to the well known comparison and affinity between this new birth and Christ's resurrection. And the answer and stipulation of a good conscience towards God, on which this salvation hinges, means in effect the same thing as the faith required by our Saviour. To the same purpose the Apostle thus addresses his countrymen, 'Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. Save yourselves from this untoward generation,' *i. e.* use without delay the means of salvation which I have pointed out to you, faith in Christ, repentance and Baptism. 'Then,' says the historian, 'they that gladly received the word were baptized,' and afterwards; 'And the Lord added the saved to the Church daily.' He added to the Church those persons who

used the means of salvation enjoined by the Apostle—received the word gladly, repented and were baptized, and so received remission of their sins, and the gift of the Holy Ghost."

In the same Chapter, the Bishop points out the distinction between Circumcision and Baptism. He observes, that "it has been commonly maintained in later times, that Circumcision is the same Sacrament with Baptism; that it preached the same doctrine and symbolized the same grace under different rites and names; that the circumcision of the heart was to outward circumcision what Regeneration is to Baptism, and consequently that Regeneration and the Circumcision of the heart are one and the same thing." "But this," he adds, "is an error manifestly contradicted by Scripture and the writings of the early Christians; and seems to have arisen from confounding the inward grace of Sacraments with their moral import, or those duties and obligations which they imply and enforce.

"The Apostle indeed, alluding to the typical ceremony, calls our Regeneration in Baptism a Circumcision not made with hands, and the ancients often denominate it spiritual Circumcision, but there is no identity between these expressions and the Circumcision of the heart mentioned in the Old Testament. The inward

grace (if we may so call it) of circumcision consisted in those national and religious privileges which were *the advantage of the Jew, and the profit of Circumcision*; and these privileges were analogous to those spiritual blessings which are bestowed on Christians in Baptism, and are signified by the word Regeneration. But the circumcision of the heart, spoken of by Moses and the Prophet, was the moral import of circumcision, or the moral lesson which was built upon it, and the duty to which it solemnly engaged the Israelites—the mortification of their corrupt appetites, and froward dispositions, and obedience to the will of God. The same duties are implied and enforced in the Christian Sacrament of Baptism, in strict proportion to the nature and character of the dispensation, and are bound upon us by more prevailing motives and more indispensable obligations. In fine, those passages of the Epistles, which distinguish between the first consignation of grace and the duties of baptized persons, or between the initiatory gift and earnest of the Holy Ghost, and his abiding influences and effects; may be considered as so many appeals to the faith of the disciples, and indirect testimonies to the truth of this important doctrine. Thus the Roman converts, whom St. Paul had addressed as men

who were *dead in Christ*, who had been *justified by faith*, and had *received the Spirit of adoption*, are exhorted *to present their bodies a living sacrifice, holy, acceptable to God, to be transformed by the renewing of their minds, to cast off the works of darkness*, and *to put on the armour of light*. Thus the Corinthians, who had been *washed, sanctified, and justified, sealed and anointed*, and endowed with the *earnest of the Spirit*, are called upon *to cleanse themselves from all filthiness of the flesh and of the Spirit, and to perfect holiness in the fear of the Lord*. Thus the Apostle beseeches God to bestow *the Spirit of wisdom and revelation* on those Ephesians who had been already *sealed with the Holy Spirit of promise*, and calls upon the same men who had been *saved by grace, and quickened and raised up together with Christ, to be renewed in the Spirit of their minds, to put off the old, and to put on the new man*. Thus to the Colossians he says, *If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God*.

In these passages there is an evident opposition between privileges conferred, and obligations contracted; between the mystical and initiatory, and the practical and progressive change of the disciples; between the earnest of the Spirit, and what are called his illuminating

and sanctifying influences. The Apostle distinguishes between the grace they had already received, and the duties to which they had engaged themselves, appeals to their faith, and reminds them of a change, which they must have been persuaded that they had actually undergone; as appears from the tenour of his arguments and exhortations. But this change was not that practical improvement to which he was exciting and encouraging them; it was not a miraculous transformation of heart and faculties, nor a miraculous infusion of habitual holiness; but it was a mystical change of state and religious existence; to which every one of them could refer without doubt or self-delusion, denoted and certified by a visible symbol, exhibited in a Sacrament, received by faith, and confirmed by the promise of the Son of God.

This is that change, which in conformity with Scripture, has been called in the language of the primitive Christians *Regeneration, a spiritual nativity, a new birth of water and of the Spirit, the washing of regeneration, a death unto sin, and a new birth unto righteousness, a seal, an earnest of the Spirit, spiritual circumcision, the circumcision of Christ, a circumcision not made with hands.* It is a change which the Church has carefully distinguished from conversion, the renewal of

the inward frame, and every other change, moral, spiritual and miraculous; and has not ventured to separate from that Sacrament with which it has been identified by Christ."

He concludes this chapter with the following important and practical remark—"We must observe, that, according to the whole tenour of Scriptural doctrine, Regeneration uniformly implies a strict obligation to newness of life, and improvement in Christian virtues. These are the duties of regenerate man; not the necessary, but the legitimate and intended effects of the new Birth, depending on the right use of the means of grace and spiritual assistance, and the right exercise of that principle of self-action, which God has implanted in us.

Before I quit this part of the subject, I should remark, that the Bishop points out in a Note, two obvious distinctions between Circumcision and Baptism; "1st. That Circumcision is accompanied with no promise of forgiveness of sins, the gift of the Holy Ghost, salvation, or eternal life. God declares that the uncircumcised male child shall be cut off from the congregation, which is evidently a threat of a temporal nature. It follows, therefore, that the privileges which it directly confers, are temporal likewise.

2. It was a ceremony, or sacrament from which females were excluded. The privileges therefore which it directly bestowed, were such as are peculiar to males, and consequently not of a spiritual nature."

After ably answering the principal objections to the above explanation from passages of Scripture in his 5th Chapter, he proceeds in his 6th to take a view of the doctrine of Regeneration as taught by the Church of England, and after a critical examination of our Articles and Liturgy, he is led to the following conclusions respecting them.

1. "They maintain the doctrine of Regeneration in Baptism in the most decided and unrestricted manner, grounding it on the same texts of Scripture from which the antient Christians had deduced it; including under it the forgiveness of sin, the gift of the Holy Ghost, and the inheritance of the kingdom of Heaven; and never introducing the word itself, except in conjunction with Baptism.

2. "They teach, in common with the antient Christians, the necessity of faith and repentance, as qualifications for the salutary effects of Baptism. But they never contemplate any person, however qualified as regenerate, till he is actually baptized.

3. "They suppose that Infants, who are

necessarily free from actual sin, are duly qualified for Baptism, and are looked upon by God precisely in the same light as penitents and believers; and they unequivocally assert that every baptized Infant is born again.

4. "They suppose that all baptized persons, whether Infants or Adults, contract a solemn engagement to holiness and newness of life; and that their continuance in the state of salvation to which they are called, depends on their future conduct.

5. "They lay down a very plain and broad distinction between this grace of Regeneration and conversion, repentance, renovation, and such Christian virtues and changes of the inward frame, as require the concurrence of man's will and endeavours, imply degrees, and are capable of encrease."

In his 7th Chapter he combats the attempts of Calvinistical Divines, and others of the modern school, to reconcile their false opinions on Regeneration with the Liturgy of the Church, and after satisfactorily exposing these attempts, he observes in the conclusion,—"If the Ministers of our Church should propagate from the pulpit, opinions widely different from those which they teach when they are administering the Sacrament of Baptism, let them consider what confusion they will produce in

the minds of their hearers, what distrust in themselves, or in the Church, whose ministers they are. But what is perhaps still worse, the desire to reconcile these services to doctrines entirely at variance with them, will tend to impair the sincerity and simplicity of their own minds, by giving them a taste for that unnatural and artificial mode of interpretation, to which an attachment to preconceived opinions too frequently gives entertainment.

"Our Liturgy speaks a plain, simple, and ingenuous language, 'adapted to popular comprehension and instruction,' and the attempts to which system has had recourse to wrest it from its genuine and native meaning, may act as beacons and warnings to the inexperienced, and teach them that it is a dangerous experiment to tamper with its literal construction.

"'There is nothing,' says Hooker, 'more dangerous than this licentious and deluding art, which changeth the meaning of words as alchymy doth or would do the substance of metals, maketh of any thing what it listeth, and bringeth in the end all truth to nothing.'"

In considering the Theory of Regeneration, the Bishop shews, by a long train of convincing arguments, that, "independently of the paramount authority of Scripture, this theory

is raised on a foundation of sound sense and sober argument, and is free from every suspicion of unreasonableness and absurdity; and since without attempting to fathom the depths of this mystery of godliness, we can discover some probable grounds and reasons of the connexion which our Saviour has established between Baptism and Regeneration, we shall not act wisely, if we renounce the faith of our forefathers in Christianity upon the mere shew of a conceit; and exchange it for any of those novel and discordant theories, which the ingenuity of modern Theologians has substituted for it."

In a subsequent Chapter he points out the changes which have taken place in the doctrine of Regeneration and in the use of the word, and justly attributes them to the zeal of some of the first Reformers, in avoiding the errors of the Church of Rome on the subject of the opus operatum,—"from the great stress which such Divines laid upon faith as an instrument of salvation, independently of all other moral qualifications, and collateral and subordinate instruments," whereas, as he observes, "when the Apostles insist on faith, as the great requisite to salvation, they could not intend to annul their Lord's ordinance, nor to deny the necessity, or call in question the

virtue of this Sacrament." "They draw very "near to the error of the Valentinian Here- "ticks," says Hooker, "who, fixing wholly "their minds on the known necessity of faith, "imagine that nothing but faith is necessary "to the attainment of grace. Yet it is a branch "of belief, that Sacraments are, in their place, "no less required than belief itself. For when "our Lord and Saviour promiseth eternal life, "is it any otherwise than he promised res- "titution of health unto Naaman the Syrian, "namely, with this condition, 'Wash and be "clean?'"

But he attributes these changes chiefly to the Calvinistical doctrines of absolute election and indefectible grace, which are inconsistent with the true notions of Regeneration; and in their zeal for these tenets, "they were too ready to overlook the means through which the decree of predestination, whatever may be its nature, must be carried into effect;"—and finding no mention of Baptism in that text of Scripture, which they looked on as the charter of man's salvation[e], they extenuated its importance, and were far from regarding it as an immediate

[e] Rom. viii. 28, 29, 30. "This passage, (as the Bishop observes in a Note) is evidently intended to point out, not the necessary and infallible event, but the order, design, and intention of God's counsels."

and ordinary means of life. "There are," says Hooker, "that elevate too much the ordinary "and immediate means of life, relying wholly "on that bare conceit of eternal election, "which, notwithstanding, includeth a sub-"ordination of means, without which, we "are not actually brought to enjoy, what "God secretly did intend. Predestination "bringeth not life without vocation, wherein "our Baptism is implied. For as we are not "naturally men without birth, so neither are "we Christian men in the eye of the Church "of God, but by new birth; nor, according "to the manifest ordinary course of divine "dispensation, new born, but by Baptism, "which both declareth and maketh us Chris-"tians. *In which respect we justly hold it to be "the door of our actual* entrance into God's "house, the first apparent beginning of life, a "seal perhaps to the grace of election before "received, but to our sanctification here, a "step that hath not any before it."

The Theologians, however, of whom he is now speaking, relinquished the opinion of Catholic Christianity on this subject, and brought forward propositions directly opposed to the creed, which had been maintained for so many ages. They confounded Regeneration with conversion, repentance, or renewal. Calvin,

indeed, in some of his writings, did not entirely depart from the true Scriptural doctrine, for he allowed "that Baptism is the ordinary instrument of Regeneration and Renovation." "At the same time he strictly confined this grace of Regeneration to the elect, that is, to those persons, whose salvation (according to him,) is secured by an absolute and unconditional decree."—"But, in other places, he appears to confine the office of Sacraments to sealing and testifying, and declares that God regenerates those who have been baptized in infancy, sometimes in childhood, sometimes in youth, sometimes in old age."

"If Calvin, however, departed with reluctance from the received language and doctrine of the Church, the opinions which he advanced with some caution and reserve, were avowed and defended by the great body of his followers."

Regeneration was separated by them from Baptism. It was used in a loose and popular sense for its effects. Fanaticism caught hold of this novel conceit, and the new birth was described by some as "distinctly perceivable by the conscience and feelings of the individual, accompanied with throes, and agonies, and bearing in every respect a close analogy to the natural birth." Others, again, more sober-minded, have denied that the change is

perceived at the moment, but confounding repentance and conversion with Regeneration, have maintained that the latter takes place at some other time than in Baptism. Indeed there are sound and orthodox Divines of our Church, in other respects, who use the word Regeneration in a popular sense, to signify the practical change which the Holy Ghost effects in believers[f], and "maintaining in its full force the connexion between the outward sign and inward grace of Baptism, they do not adhere with strictness to the phraseology of the Liturgy, and of the antient Christians. Some writers use the word indifferently for the spiritual grace of Baptism, or for that inward change which is more properly denoted renovation; or whilst they acknowledge that the former is its strict and accurate sense, use it occasionally in a more enlarged and popular manner.

Some with greater deference to the popular use of words, than to accuracy of doctrinal language, style the inward grace of the Sacrament Baptismal Regeneration, and give the title of Spiritual Regeneration to the progressive renewal and change of the inward frame. But this distinction has no foundation in the

[f] Archbishop Tillotson, for instance.

language of Scripture, and does not appear altogether safe;—for the verbal distinction which they have laid down, seems to imply, what was certainly far from their intention, that Regeneration in Baptism is not spiritual Regeneration. 'Others, again, without denying the virtue and efficacy of Baptism, use the word almost exclusively in its popular signification." 'And this popular sense was contended by the Arminians to be the only true and proper sense of this expression. Hence they positively deny that there is any connection between Baptism and Regeneration, and find fault with the Calvinists, not without reason, for pretending to maintain, by verbal ambiguities, what they virtually denied in the whole tenour of their doctrines, and peculiar opinions.' "But here again—the theory of Regeneration is mistated, and the popular sense of the word substituted for its strict and appropriate meaning; the efficacy which the Church has assigned to the right use of its Sacraments is enervated; and the language of Scripture itself is frequently subjected to such modes of interpretation as are disclaimed by a sound and judicious criticism. In these subjects, while we keep close to the established theory and doctrine of the Church, one passage of Scripture throws light upon

another; and where different texts appear to disagree, they may be reconciled upon general and approved rules of interpretation. But error is manifold, and every error has its difficulties to encounter, and its solutions to propound. The view which our Church takes of Regeneration in Baptism is in accordance with sound sense and experience, with just ideas of the reasonable faculties and moral nature of man, with the general truth of religion, and the particular theory of Christianity." But every departure from it is more or less at variance with one or other of these principles, and consequently with the true sense and sound interpretation of Scripture.

In his 10th and 11th Chapters the Bishop examines, with a clear and discriminating sagacity, the Calvinistical Theory of Regeneration, and shews most ably 'that it is founded on false views of human nature, and of the holy Scriptures, that it is inconsistent with the dictates of right reason, the history and experience of mankind, and with the object and design of natural and revealed religion.' Instead of contemplating this change, according to the dictates of Scripture, and the Doctrines of our Church, as an adoption into God's family by a Rite prescribed by Christ himself, in which we receive the earnest of the Holy

Spirit, to enable us with the co-operation of our own endeavours to become new creatures, and by the gradual improvement of our faculties to recover that image of our Maker, which was defaced by the Fall, the Calvinist considers it as a positive creation of new faculties and habits, produced at once with an inevitable effect, and by no means necessarily connected with Baptism. In short, he considers the whole change of our natures, to which Regeneration leads, as effected in a moment, not by the supernatural influence of God's Spirit acting upon a rational being endued with a moral sense, and the knowledge of good and evil, who may be awakened to the pursuit of the former, and enabled to escape from the thraldom of the latter, but by the miraculous power of a Creator acting upon a being completely debased and brutified, and incapable of anything but evil.

The Bishop shews how this false theory is grounded upon exaggerated views of the consequences of the Fall, and of the hereditary depravity of our nature. He observes, 'that though the doctrine of original sin is plainly deducible from Scripture, and particularly from one passage in St. Paul[s], yet it is a sub-

[s] Rom. v. 12.

ject moderately touched upon, and by no means minutely or strikingly detailed.' "The Apostle," he says, "infers in the way of analogy, the universality of our recovery and redemption in Christ, from the universality of our fall and condemnation in Adam. But he does not tell us what is the precise nature of that condemnation brought upon us by the fall, independently of our own personal sins, nor does he attempt to define the extent, and virulence, of that infection of nature, entailed upon us by descent or derivation."

'The antient Christians, also,' as the Bishop informs us, 'spoke of the Fall of man with the same reserve and moderation, and they were blamed by Calvin for not delivering their opinion upon it with sufficient decision, and perspicuity[b].' But Dr. Bethell adds, "they acted soberly and wisely; for they acknowledged the fact, but did not attempt to explain it systematically, or to define the nature of the evil with precision, because they knew that such an attempt was not warranted by Scripture." 'The followers of Calvin, on the contrary, have decided upon this question in a tone of dogmatism, to which neither Scripture nor experience give any sanction.'

[b] Cal. Inst. L. 2. c. i. s. 5.

"They maintain that the consequence of the Fall was the obliteration of God's image from the soul of man. Hence he became an unmixed mass of depravity and corruption, without one spark or remnant of goodness, necessarily determined to evil in every choice and action,—utterly averse from God,—without one redeeming principle or counteracting tendency;—in short, a compound of beast and devil."

Were such a picture of man's nature true, he must literally be re-created, before he could possess even a capacity for goodness, but as the delineation is as distorted as it is hideous, the theory which is founded upon it is built upon the sand. "It is a dangerous thing," as the Bishop observes, "to attempt to improve upon Scripture, to venture upon hypotheses, and indulge ourselves in philosophical systems and speculations, when Scripture confines itself to practical observations, and instructs us in the way of induction." "This theory confounds in one coarse and undistinguishing picture, all the various degrees of wickedness which the history of mankind exhibits to us, and assumes the most corrupt and degraded state of intellect and morals, of which man is capable, as the standard and pattern of our fallen nature. Man, indeed, since the fall, is

'far gone from original righteousness,' and has contracted a strong bias to evil in his will and affections, and a visible tendency to decay both in intellect and morals. But the most degenerate condition of the most ignorant and profligate of his kind, is not his natural state, nor the immediate and universal consequence of the fall. In the midst of his debasement and inherent bias to evil, he inherits many relics of his better self, principles of moral goodness, and distinct lineaments of that image of God in which he was created; and whatever his practice may be, the judgments of his understanding, and the decisions of his conscience are usually on the side of virtue and morality, till his intellect has been degraded by ignorance and bad education, and his conscience seared by habits of profligacy, and a universal corruption of manners."

In his 12th Chapter the Bishop gives the result of his acute and successful investigation in the following accurate conclusions.

"In the conduct of this inquiry it has been my object to shew,

1. "That in Scripture Baptism is considered as the commencement of a new period, as an era of the religious life, from whence the Christian dates a new state of spiritual existence, carrying with it new privileges, capa-

cities of action and expectations; or, in other words, *a state of salvation.*

2. "That the Sacrament of Baptism is not only the symbol and seal, but the channel and organ of that inward grace, of which it is, in a strict and sacramental sense, the outward and visible sign.

3. "That the grace conferred in Baptism, and expressed in Scripture by a variety of phrases and figures of speech, is not strictly a moral and practical, but a mystical change,—a change of state and relative condition, accompanied with an earnest and promise of such spiritual power, as may enable the recipient to continue in this state of salvation, and to carry on that moral and practical change, which the mystical change implies and requires.

4. "That this change whose theory has been stated and described in the course of this Treatise, was usually denominated Regeneration by the whole body of the antient Christians, in strict accordance with Scriptural language.

5. "That in this head of doctrine our Church has kept close to the language and sentiments of Christian antiquity, distinguishing the Sacramental grace from the qualifications which it requires, and the effects which it is intended to produce, and using the word Regeneration in its Articles and Liturgy, to signify solely

and singly the grace conferred on Christians in Baptism.

6. "That the Scriptures uniformly contemplate the moral and practical change of the human soul, as effected through the medium of moral instruments; and never suppose that spiritual habits are formed in another manner, or follow another order, than such habits as are purely and exclusively moral.

7. "That it is of importance to observe the distinction between mystical and moral changes, because the notion of a moral change effected in a mystical manner, is at variance with the reason of the thing, the experience of mankind, and the drift and purposes of all true religion, and, in course, weakens the internal evidences of the Christian revelation.

8. "That, consequently, the theory which contemplates Regeneration as an infusion or implantation of habits, or as a turning point from evil to good, attended with an entire change of mind, or a radical change of the parts and faculties of the soul, is not only inconsistent with the reasonable and moral constitution of man, but contradictory to the nature and purposes of revealed religion. And that it is built upon metaphysical positions, which will not bear the test of examination, and [illegible] exaggerated views of man's sinfulness

and degraded condition, as have no foundation in experience or Scripture, and involve consequences injurious to the cause of truth, and the interests of pure and unadulterated Christianity."

"Several reasons," adds the Bishop in his concluding Chapter, "have induced me to pursue my enquiries, and to arrange and publish my sentiments on this subject. Many excellent and orthodox statements of this doctrine have been given to the world, and it has been touched upon, professedly, or incidentally, by several of our most eminent Divines. But I know of no book which contains a general and systematic view of its bearings and authorities, of the objections which have been made, and the theories which have been opposed to it. I could not but apprehend that much danger must accrue to the evidences of religion, from setting up novel opinions and private interpretations of Scripture, in opposition to the received doctrine, and practical and unanimous testimony of the whole Church of Christ, from the days of the Apostles to the era of the Reformation. I perceived the evil consequences, which would result both to the Ministers of the Church and to their congregations, from the attempts which have been made to explain away the clear and unequivocal language of

our Baptismal Offices. And I saw with regret, that the theory, which is principally opposed to this doctrine, substitutes a scheme of necessity for the probationary system of Scriptural religion, removes the appeal which the Gospel makes to mankind, from the conscience to the passions, fascinates the human understanding, and flatters the vanity of the human heart, and naturally slides into such a shape as generates enthusiastic notions, and leads the way to a habit of gross self-delusion.

"I have insisted the more largely on this subject, because it is closely combined with just and scriptural views of the great importance and spiritual effects of Baptism, which almost every other statement of the doctrine of Regeneration either invalidates or annihilates; and because it is of much more moment to a right conception of the general scheme and nature of the Christian Covenant. For, according to the terms of this covenant, *He that believeth and is baptized shall be saved,* and he that is baptized must *observe all things whatsoever Christ commanded his Disciples.* The Gospel Covenant, therefore, is a Covenant of Grace on God's part, and of belief and obedience on the part of man; and consequently it contemplates the Christian life as a real and unsophisticated state of probation, in which free

grace and free obedience, justification in God's sight, and repentance and holiness of life, are correlatives, and imply each other; and man, who has been redeemed and pardoned, and endowed with the Holy Spirit, has duties to perform and conditions to fulfil, must continue steadfast in the faith, and must endeavour *to walk in all the commandments of the Lord blameless*, and to *have a conscience void of offence towards God and towards man.*"

I shall make no apology for the above copious Extracts from the able, discriminating, and decisive work of the present Bishop of Gloucester; not only because it confirms and extends the views which I had previously formed on the subject, but because it is calculated to remove that mist of error which has been thrown around it by modern Theologists, and the delusion of which, after they had once lost the light of Scripture and the Church, seems to have led them to a considerable distance from the path of truth.

I feel anxious, therefore, that this excellent Treatise should be more generally known and studied, and perhaps the analysis which I have given of its contents, and the valuable passages I have selected from it, may induce others to peruse it with attention, who are wavering in their opinions in the present unsettled state of

our national Church. At all events I hope that those parts of the work which I have quoted, may be read to advantage through the medium of a controversial essay, which might not have tempted curiosity in the body of a systematic dissertation.

Fortified by such an authority, I proceed with less diffidence to consider the doubts and objections which have been thrown out by Mr. Whish, not only in opposition to my own ideas, but, as I conceive, to the genuine doctrine of the Church of England.

He begins with declaring (p. 117.) that "he considers Baptism as a most solemn, important, and interesting ordinance, essential, wherever it may be had, as the appointment of the Great Head of the Church, and holding forth the greatest blessings to those who rightly use it;"—but, "at the same time, he and his brethren altogether reject the opinion, that the inward and spiritual grace is *necessarily* conveyed by the outward administration of that rite, and that it cannot be separated from it."

Now under this apparently fair and plausible statement lurks, if I mistake not, a fallacy which would lead to dangerous error. It will readily be allowed that there are cases which may prevent a compliance with positive insti-

tutions, and that there are circumstances which may invalidate the desired effect of those institutions upon particular persons.

On these points Dr. Bethell says in his Preface, p. iv, v. "No Divine of the Church of England has maintained that God's grace is so limited to his ordinances, that it is impossible to enter into the kingdom of Heaven without Baptism; or that adults, baptized in a state of unbelief and impenitence, derive any immediate benefit from the Sacrament," &c.— and again in the body of his work (p. 272, 3.) he says—"That no man who has not been baptized, can possibly enter into the Kingdom of Heaven, that hypocrites and profligate men are delivered from their sins, and endowed with the Holy Ghost in Baptism, no less than true penitents and sincere believers; and that the Baptismal action is always accompanied with a radical change of all the parts and faculties of the soul, are indeed fearful propositions, and pregnant with absurd and mischievous consequences. But since they are propositions which no man has advanced, and represent opinions which no man entertains, they may safely be left to their own fate."

The question then before us does not turn upon the possibility of exceptions. The only question with which we are concerned is,

whether Sacraments instituted by our Saviour himself, for the conveyance of spiritual graces, and declared by our Church to be "generally necessary to salvation," when seriously attended to, and received in obedience to his command, when properly administered by persons duly authorized, and in the forms expressly prescribed, are or are not accompanied with those inward and spiritual graces of which they are the outward and visible signs. To doubt this would be to doubt the authority of Christ and the power of God. With regard to Baptism, for instance, our Saviour has told us that "*unless a man is born of water and of the spirit he cannot enter into the kingdom of God,*" and again, "*He that believeth and is baptized shall be saved.*" Is it not the necessary inference from these declarations that the spiritual grace of regeneration accompanies the rite of Baptism? But Mr. Whish and the Divines of his School, having satisfied their minds that there are cases in which this Rite does not produce its desired effect, have been drawn into the erroneous conclusion that Regeneration may be separated from Baptism, and that the new birth may take place at a subsequent time, wholly unconnected with it. What he says is this. "We differ from Mr. C. and others in maintaining that the regeneration

thus described, does not in all cases take place at Baptism, as they affirm, and that regeneration may be and is frequently separated from that ordinance; and I am at a loss to discover how such an opinion derogates more from the value and importance of Baptism than the universal admission, that the inward and spiritual grace does not *invariably* accompany the Lord's Supper, derogates from that most sacred ordinance." But it is not a denial of the usual and proper effects of the ordinances in particular cases, (though their failure may be very difficult of proof,) which derogates from the importance of those ordinances, but the unscriptural supposition that the graces connected with them can be conveyed in any other than the appointed manner. In the case of the communicant at the Lord's Supper for instance, would it not be highly improper to assert that the spiritual grace attached to the celebration of the Eucharist, might be obtained by private prayer, or in any other act of devotion, and is it not equally improper to suppose that the spiritual grace ordained by Christ himself to accompany Baptism, may be as well conveyed at some other time or in some other mode unconnected with that ordinance? Can it be matter of surprise that those who embrace such opinions as these, should think

lightly of Baptism, and while they talk much of the new birth, of the new creation, and the total change of man, should not refer them to that Sacrament, to which according to the ordinary dispensations of Providence they owe their origin.

But for such suppositions there does not appear to be any warrant in Scripture or Ecclesiastical authority, and we have just seen that the ancient Christians always identified Regeneration with Baptism, while our own Church constantly considers Regeneration as its spiritual grace. Is it then from the want of proper definitions, from an ignorance of the meaning of the term that this error has arisen? Mr. W. allows (p. 119.) that "if Regeneration comprehends only a change of outward *state*, and relationship towards God, a change from that condition in which we naturally enter the world to one wherein we are *entitled* to Christian privileges and ordinances, and have the offer of Christian blessings, there is no controversy about it."

Now I am at a loss to know whether this observation refers to the work from which I have just been quoting, (and which was printed before my Letter or Mr. Whish's Reply had made their appearance, though I did not see it till long after the publication of both;) but if

it be intended as a reference to that work, I am sorry to say it is not very fairly represented, and in justification of the Right Rev. Author, and to supply the want of a clear and accurate definition to those who seem to require it, I beg leave again to cite three of the positions which are laid down in the close of his able discussion.

"That in Scripture Baptism is considered as the commencement of a new period, as an era of the religious life, from whence the Christian dates a new state of spiritual existence, carrying with it new privileges, capacities of action and expectations; or in other words, *a state of salvation.*"

"That the Sacrament of Baptism is not only the symbol and seal, but the channel and organ of that inward grace of which it is, in a strict and sacramental sense, the outward and visible sign."

"That the grace conferred in Baptism and expressed in Scripture by a variety of phrases and figures of speech is not, strictly speaking, a moral and practical, but a mystical change,—a change of state and relative condition, accompanied with an earnest and promise of such spiritual power, as may enable the recipient to continue in this state of salvation, and to carry on that moral and practical change, which the mystical change implies and requires."

"And this change," he adds, "the whole body of the ancient Christians, and our own Church, have usually denominated Regeneration in strict accordance with Scriptural language."

Here then is a definition of Regeneration much more complete and precise than that

alluded to by Mr. Whish, and apparently so just, that it ought indeed to put an end to all farther controversy.

With respect to the descriptions of the regenerate by many of our Divines of former or later times, who, as Dr. Bethell observes, sometimes use the term in a loose and popular manner, it is obvious that they speak of it as producing or having produced its whole anticipated effect upon the character; when from the influence of the Holy Spirit, and the gradual renovation of the mind, the Christian has advanced towards perfection; but Regeneration cannot be applied with strictness or propriety to such a state, which in fact, is the manhood rather than the birth of the Son of God.

I now come to an observation which cannot be passed over without notice. Mr. W. says, (p. 121.) "If regeneration cannot be separated from Baptism, none but baptized persons can be received into Heaven; and in that case, multitudes, who die in Christian countries unbaptized, through neglect of parents or guardians, or from other causes, can find no admission there." I would answer this observation by a question. If the Christian religion be necessary to salvation, and God wills the salvation of all men as the Apostle declares,

how comes it to pass, that so small a portion of the world should have embraced the faith of Christ, and that out of that portion so few maintain it in its primitive purity?

The duty of man is not to investigate or cavil at the undiscovered ways of God, but to learn and obey His revealed will. Our Church leaves all such doubtful cases as those adverted to by Mr. Whish, with humble resignation to the uncovenanted mercies of God, whose gracious superintendence is over all His works, and who will deal equitably and justly with every being whom He has created. But now let me ask, what is the inevitable and dangerous inference to be drawn from this observation? Is it not, that a Sacrament, ordained by our Saviour, and expressly commanded to be administered to all his disciples, as the pledge of a covenant between God and man, for the conveyance of that grace which forms the principle of a new life, because it may be omitted or nullified by the neglect or wickedness of man, is therefore not of indispensable importance, and that the grace may be as effectually conveyed in some other way? I forbear to comment on such an inference.

"Then," says Mr. Whish, "Surely the Thief on the cross was saved without Baptism, and yet he must have been regenerated by the

Holy Spirit, or he could never have entered Paradise."

I have already allowed, and our Church does not deny, that under peculiar circumstances individuals may be admitted into the kingdom of Heaven, without being partakers of a rite which is prescribed to all; but these must be considered as exceptions to a general rule. The example of the Thief, however, is not conclusive as such an exception, for he might have been a disciple of John or even of Christ himself, though after Baptism he had fallen away, and committed the crimes for which he suffered. Nay, there is great probability in the latter supposition, for he seems to have been perfectly acquainted with the character and high pretensions of our Lord. "This man has done nothing amiss.—Lord, remember me, when thou comest into thy kingdom." If this were really the case, what becomes of the objective remark?

"But surely," says Mr. Whish, again, "the Apostles were saved without Baptism, for when were they partakers of Christian Baptism in the name of the Father, Son, and Holy Ghost?" And surely, I answer, where Scripture is silent, it becomes us to be cautious how we decide.

The direction for the administration of Baptism in the above form, was not given by our Saviour till after his death and resurrection, nor till long after he had promised to send the Holy Spirit to supply his place. But may we not presume that a form less precise, implying an ablution from sin, and a belief in Christ, who was enabled to confer grace and salvation, might have been sufficient while he continued in the world? We are told that the Disciples (including the Apostles of course,) baptized many more persons than John, and is it not reasonable to suppose that they had been previously baptized themselves? With respect to our Saviour, when, before his entrance on his mission, he set us an example of fulfilling all righteousness, he applied to his Precursor John for Baptism, and immediately after, the Heavens were opened, and the Holy Ghost in a bodily shape descended upon him. This Baptism, therefore, was deemed sufficient, in the case of our Saviour himself, and as a primary example to us, and though, after Christ's departure from the world, and after the institution of this initiatory Rite in a particular form, the Baptism of John alone might justly be considered as incomplete, yet, during his abode on earth, the baptized followers of

John might perhaps have been admitted at once to the full hopes of salvation, when they became the disciples of Christ.

Supposing this observation not to be true, I hope I shall not transgress the bounds of reasonable conjecture, if I venture to assume, that though our Saviour, like his Apostle Paul, did not make a practice of baptizing his disciples, yet he might have baptized some of the Apostles before they baptized others. I suggest this idea, however, only on the supposition that it was necessary they should have received Baptism before they undertook to administer it, and that the Baptism of John on those who became disciples of Christ, was not originally sufficient to qualify them for the office of Baptists. But Mr. Whish proceeds to ask, in a triumphant manner—"What other Baptism did they receive but the Baptism of their souls by the Holy Ghost, when Christ breathed on them? &c." Now this act may be considered as a metaphorical sign, that the disciples should receive the Holy Ghost from the Son as well as the Father, but how can it be denominated a Baptism?

It appears to me that Mr. Whish has entirely overlooked the affecting and important scene which took place between our Divine Master and the Apostles, just before he suffered—

when he laid aside his garments, and took water and washed their feet. That this proceeeding was a lesson of humility cannot be denied, for our blessed Saviour immediately afterwards enforces the practice of that virtue from his own example, but that it was much more than a parabolic mode of instruction is obvious, for he tells Peter—"What I do thou knowest not now, but thou shalt know hereafter." It was evidently a mystical act, for he removes the scruples of the same disciple by adding, "If I wash thee not, thou hast no part with me." It was also an emblem of mental purification, for he represses the forwardness of mistaken zeal, by declaring, "He that is washed needeth not, save to wash his feet, but is clean every whit."

Here then was an instance of Baptism by our Lord himself, of which all the Apostles partook. It was indeed of a peculiar nature, implying, as it should seem, a state of more intimate communion between our Lord and the commissioned Teachers of mankind, but it had the characteristics of a sacred rite, as it was an outward and visible sign of an inward and spiritual grace; of which, I doubt not, but they experienced the effects after their Divine Master was separated from them.

Again, Mr. Whish remarks that the exam-

ple of Simon Magus, who, after Baptism, was rebuked by St. Peter upon a discovery of his real character, is one of the strongest instances which can be adduced "to shew that Baptism may be received without spiritual Regeneration." But, in answer to this remark, I beg leave to re-quote the 4th position of Waterland, which anticipates such a case, and removes all doubt and difficulty which might arise from the absence of the intended effect.

"With respect to those who receive Baptism in a state of hypocrisy or impenitency, though this Sacrament can only increase their condemnation, still pardon and grace are conditionally made over to them, and the saving virtue of Regeneration, which had hitherto been suspended, takes effect when they truly repent, and unfeignedly believe the Gospel."

How much is it to be lamented that such standard authors as Waterland should be neglected, while the systems of modern Theologists are often adopted without examination!

Mr. Whish next proceeds to advance an objection common with the Party to which he belongs, and in his anxiety to separate Regeneration from Baptism, brings forward some expressions from the Epistles of St. John, and other parts of Scripture, which, as he says, (p. 122.) "point out certain *evidences* of regeneration, by which we may distinguish the children of God from others." "Ye know,"

saith St. John, "that every one that doeth righteousness is born of him."—"Whoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God."—"Whatsoever is born of God overcometh the world."—"We know that whosoever is born of God sinneth not."—"As many as are led by the Spirit of God, they are the Sons of God." And after quoting these passages, Mr. Whish infers 'that as these fruits of the Spirit do not always appear in infants, when they are capable of thinking and acting for themselves, nor in adults after they have been admitted to Baptism, therefore Regeneration and Baptism are not identified, or indissolubly connected.'

It is evident that Mr. Whish here supposes, St. John in particular, to have pointed out some other mode of being born again than that derived from the Sacrament ordained by our Saviour. But how is this opinion to be established? I feel convinced that Mr. Whish would shudder at the thought of expressly contradicting his Divine Master's declarations, and yet let us only consider what is the unavoidable result of such a supposition as he advances and defends.

In the last solemn charge which the Redeemer of the world delivered to his Apos-

tles, as it is recorded by St. Matthew, he gave them the following injunction—" Go, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." And in the Gospel of St. Mark it is added—" He that believeth and is baptized shall be saved." These declarations appear to me to contain a summary of Christianity. In making disciples of people in all nations, repentance and conversion to the truth are manifestly implied. The other requisites mentioned are faith, dedication to God in Baptism, and obedience to His commands, which are the conditions of the covenant of salvation on the part of man. In these particulars are comprised the whole duty of a Christian.

And now let me ask, when our Saviour declares—" He that believeth and is baptized shall be saved"—whether he does not necessarily include Regeneration under Baptism, without which he has elsewhere assured us a person cannot enter into the Kingdom of God?

The deduction I think is irrefragable. And if so, let me ask again—Is it possible to conceive that the beloved Disciple should have intended to assert, in contradiction to his gracious Lord, that he who believeth and is born

again," shall be saved, *though he be not baptized?* Forbid it every feeling of reverence, and every dictate of reason and truth! How necessary is it then to compare such texts of Scripture as seem to convey a new doctrine with those passages where the true proposition is plainly expressed, and which must form a standard of interpretation for those that are dubious.

Bishop Bethell, in the work from which I have borrowed so largely, has a whole Chapter in answer to this and other objections, of a similar nature. He observes,(p. 76.) that the greatest stress has been laid on the texts of St. John, which have been just quoted, and inferences drawn from them which would separate Regeneration from Baptism. But having given an answer in the same strain of argument which I have just used, he adds—"Where we meet with texts of Scripture, containing opinions apparently contradictory, they cannot both be assumed as grounds of reasoning in their simple and literal construction, but they may usually be reconciled to each other upon general and approved principles of interpretation. If the contending passages are both of a controversial nature, an acquaintance with the opposite errors which the inspired writers were combating, will probably bring them to an agreement. If the one is direct and dogmatical,

and the other controversial, it is evident that the dogmatical passage must furnish the key to the controversial. This, therefore, is one simple method of reconciling such differences." And this applies directly to the case in question. Though we cannot perhaps exactly determine what persons and opinions the Apostle was combating, it appears certain, to use the words of an eminent Divine[1], "that he has "written a great part of his first Epistle to "confute some men of his own time, who "boasted that they had been born of God, "though they took no care to maintain good "works."

The Apostle, therefore, secures the sound part of his converts against the infection of this heresy, by carrying their thoughts from the blessings and privileges, to the duties and obligations of Christianity, and insisting on their inseparable union. "*To have fellowship with the Father and the Son, to abide in the light, to abide in the Father and the Son, to know Christ, to have, to see, to know the Father, and to be the Sons of God,* are different phrases, which express in significant language, the great privilege of our religion; a mysterious union with the Deity, and a spiritual relationship to God

[1] Waterland.

and Christ. But since this union implies and requires a moral resemblance, it will necessarily decay and expire without the exercise of the corresponding duties."—"As therefore the whole tenour of the Epistle shews that St. John is not teaching us how we are to acquire our Christian privileges, but how we are to preserve them, so it will satisfy an attentive reader, that in the passages which bear upon this question, he is not pointing out to us the tests of Regeneration, but the criterions by which we must learn whether we are indeed God's children in a practical point of view, *walking in the light, and abiding in the Father and the Son.* With this clew to our inquiry, we shall find that these passages are so far from contradicting the doctrine of Baptismal Regeneration, that they evidently imply and presuppose it." The Bishop then proceeds in a train of ingenious argument on this subject, to which I beg to refer my Readers, and concludes with certain inferences, two of which I shall take the liberty of inserting.

1.—"There is nothing in the Apostle's words which can allow us to separate Regeneration from Baptism, or to affirm of any living disciple of Christ, that he has been born again, born of God, or born of the Spirit, previously to this Sacrament."

2.—"In the passages which have been examined, the phrase *to have been born of God* is used in an enlarged sense, to signify the continuance as well as the commencement of the spiritual life, in order to confute the pernicious tenets which had been grafted on the doctrine of Regeneration, and to fix the attention of the disciples on the duties and obligations of their baptismal Covenant."

With respect to Mr. Whish's remarks on the Baptism for persons of riper years, I see no reason for disagreeing with him, but at the same time I do not see how they advance his argument. It is allowed on all hands, that certain qualifications are required on the part of the adult before he is admitted to Baptism, and it is on the supposition that his vows and promises are sincere, that he is allowed to become a partaker of the Rite. Should they not be so, he can derive no immediate benefit from his compliance with the form. But does this tend to shew, in the slightest degree, that Regeneration can be separated from Baptism when received with sincerity, or that it can be obtained in any other way?

As to the observation on Infant Baptism, borrowed from Scott, the supposition of a sincerity on the part of the Child derived through the professed sincerity on the part of the Spon-

sors, appears to me rather too fine drawn a speculation. In truth the Infant, being in a state of innocence, and having committed no actual sin, presents no obstacle, but is fitted at once to receive God's blessing, and to be adopted into His family. When, therefore, Baptism is rightly administered, that is, by persons duly ordained, with earnest prayer in the name of the Father, Son, and Holy Ghost, with profession of faith and renunciation of sin in the Child's name on the part of the Sponsors, it becomes regenerate immediately, and is transferred into a state of salvation.

What Bishop Bethell has advanced on both these points, appears so correct and conclusive, that I cannot deny myself the pleasure of transcribing it. "We pronounce an Adult regenerate, not upon a presumption that his promises will be performed, but upon a supposition that his professions are sincere. His performing his promises and continuing God's servant, are the objects of our hope, our prayers and our exhortations; but we are too well acquainted with the weakness of our nature, and the conditions of a life of trial, to act upon the presumption of such contingencies. Precisely in the same manner we pronounce the Infant regenerate, not upon the supposition of an imaginary sincerity, but because we know

that he cannot be insincere, and are convinced that there can be no other bar to his Regeneration; whilst, with respect to the performance of his vows and promises, we hope, we pray, we remind the Sponsors of their duty, but we form no presumptions of his future conduct. The Adult is bound to keep his engagements from the moment that he enters into them; the Infant when he is of an age to understand and perform them. But neither party is declared regenerate upon a presumption that he will acquit himself of his obligations."

The inferences attempted to be drawn from the Burial Service, seem founded on misapprehension, and by no means applicable to the question which they are intended to support, unless a charitable hope can be placed on the same footing with a solemn declaration authorized by the word of God.

That the Homily for Whitsunday separates Regeneration from Baptism I do not perceive. It speaks indeed of the moral effects which the Holy Ghost, whose aid is promised in that Sacrament, is capable of producing in us, and which would more properly be denominated Renovation than Regeneration; but the Homily makes an evident distinction between the new Birth and the abiding influence of the

Spirit, to the latter of which it attributes its well known fruits.

Speaking of the words of our Lord—"Unless a man be born of water and of the Spirit," Mr. Whish says, (p. 129.) "I have not discernment enough to find out by these words, that our Lord intended to teach that *every* person baptized with water is also baptized with the Spirit; but we learn most certainly from this passage, that no one will be admitted into Heaven, even if born of water, unless he be also born of the Spirit." It is clear, I think, to every unprejudiced mind, that our Saviour in these words points out the connection between water and the Spirit, or between Baptism and the Spiritual Grace conveyed by it. This is still more clearly proved, as I conceive, by the institution of the Rite, and by the directions given, and the declarations made respecting it after the Resurrection. Have we not then sufficient reason to conclude that all such as are properly baptized, become the adopted children of God, and receive at their Baptism an earnest of the assistance of the Holy Spirit, to enable them to continue in the state of salvation? The assertion of Mr. W., that '*even if born of water*, a person must *also* be born of the Spirit,' seems to separate the Sign from the Grace, which our Saviour's ex-

pressions and ordinance evidently conjoin, and surely no one can with propriety be said to be born of Water, who is not also born of the Spirit.

At the close of the last quotation, Mr. Whish proceeds in the following manner. "John the Baptist says concerning our Lord, 'He shall baptize you with the Holy Ghost and with fire.' May we not as reasonably maintain a necessary connexion between the operations of Fire and the Holy Spirit from this text, as the identity of Baptism by Water and Regeneration from the other?"

On this passage, as a Layman, I cannot help expressing my surprise. What! Can we read the Scripture, and not discover that the prophecy of John was literally fulfilled? When the Holy Ghost first descended on the Apostles on the day of Pentecost, it came upon them not only as "the sound from Heaven of a mighty rushing wind," but in the appearance of "cloven tongues *like as of fire*, and it sat upon each of them." Water and Fire are two of the most powerful agents in nature, and they seem to have been chosen as emblems of the ordinary and extraordinary gifts of the Spirit; the one, signifying ablution from sin, and future holiness to all believers, the other, the quickening and invigorating effect of mira-

culous powers on some for the benefit of others. Before Isaiah was sent to prophesy to the Jews, at the time when he saw the glory of the Divine Saviour of mankind, his lips were touched by a coal from the Altar, and he was fitted for his delegated task. The connexion therefore between the operations of the Holy Spirit and of Fire in the first communication of extraordinary gifts to the Apostles, seems, in contradiction to the argument of Mr. Whish, to be as obvious as that between Water and the same Spirit in his ordinary effects upon the minds of believers, resulting from the Rite of Baptism. The miraculous gifts, however, having in this figurative manner been once conveyed to the Apostles, were afterwards communicated to others by prayer and imposition of hands.

Mr. Whish gives us in a Note, a quotation from Bishop Hopkins, in which he would insinuate that the Holy Ghost works as water, which is only used as a similitude. But why does he quote from a Calvinistical Divine? Why not from Calvin himself, from whom the idea is derived? There does not appear to be the slightest ground for this fanciful interpretation. Were it so, the washing with water would not be necessary at all. "When the Letter of the Law," says Hooker, "hath two

things plainly and expressly specified, Water and the Spirit: Water as a duty required on our parts: the Spirit as a gift which God bestoweth, there is danger in presuming so to interpret it, as if the clause which concerneth ourselves were more than needful." But such an erroneous opinion may be easily disproved by reference to Scripture. We are there told that while St. Peter was preaching to Cornelius and his family, "the Holy Ghost fell on all those which heard the word." Here then was an instance from which it might be inferred that the ordinance of Baptism was not requisite; and if Calvin's or Bishop Hopkins's idea of it were true, it would not have been so. Its implied object had been attained by the immediate gift of God. But what says St. Peter? "Who can forbid water that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

From this instance the following conclusions may be justly drawn. Though the first Gentile Christians had actually received certain gifts of the Holy Ghost, those gifts did not supersede the necessity of the Sacrament, and Cornelius and his family and friends were not regenerate till they had been baptized.

But " admitting," says Mr. Whish again, " that in the words of Christ there is an allusion to Baptism;" (I rejoice even in this admission,) " the solemn asseverations of the Saviour can be taken to import no more than that Baptism by Water is an outward visible sign of an inward spiritual grace, and A means whereby we receive the same."

By using the capital Letter for the Article, I presume Mr. Whish would imply that Baptism is only *one* of the means by which the grace may be obtained; but let me seriously ask him what are the other means pointed out in Scripture by which it is to be procured? The Answer in the Church Catechism to the next Question is decisive on this head. Qu. " What is the inward and spiritual grace?" Ans. " A death unto sin and a new birth unto righteousness, for being by nature born in sin and the children of wrath, we are *hereby* made the children of grace."

With respect to my favourite Divine, Joseph Mede, I am ready to confess that in the passage cited by Mr. Whish, he has used the word Regeneration in a singular manner, for the groundwork or foundation of Christianity. Faith and Repentance being undoubtedly the qualifications for Regeneration in Adults, and not Regeneration itself. But Mede and many other of our

Divines, when they were not delivering their opinions with a nicety of distinction, and in a scholastic form, occasionally used this term in a more lax and popular sense. It was sometimes employed, as in this instance, to signify the commencement of the Christian course, in which Baptism, though not mentioned, must be included. Or more commonly, it was applied to the object and legitimate effects of Regeneration, extending it from the birth to the growth, improvement and maturity of the Christian. In the latter sense it has undoubtedly been spoken of by Archbishop Tillotson, who in the passage extracted by Mr. Whish, confounds it with renovation of mind, from which the judicious Waterland so clearly distinguishes it. But after these allowances are made, I must beg to observe that Mr. Whish is much mistaken if he supposes that Mede or Tillotson, or any other of our sound Divines, though they may sometimes use the word Regeneration in a manner less strict and appropriate than they ought to have done, ever entertained the idea that the grace of God, by which the spiritual life of the Christian must be supported, was to be originally acquired in any other manner than through the Sacrament instituted by our Saviour. "In his Sermons on the Ordinances of the Holy Spirit, the

Archbishop decidedly states his opinion that the Holy Ghost is given in Baptism, and defends the language of our Church in the Office of Baptism for Children, as agreeable to Scripture, the Ancient Fathers, and the Liturgies of the Reformed Churches. And no one who is acquainted with the Archbishop's sentiments will suspect him of supposing that some Infants receive the Holy Ghost and others not[k]."

Then with regard to Mede, his opinion may be easily ascertained by a reference to his 17th Sermon[l], in which he says, "The Apostle parallels the washing of regeneration and the renewing of the Holy Ghost as type and countertype: God saith he has saved us (that is, brought us into a state of salvation,) by the washing of regeneration and the renewing of the Holy Ghost; where none I trow will deny that he speaks of Baptism. The same was represented by that Vision at our Saviour's Baptism of the Holy Ghost's descending upon him, as he came out of the water, in the similitude of a Dove. For I suppose that in that Baptism of his, the Mystery of all our Baptisms was visibly acted; and that God says to every one truly baptized, as He said to him, (in a pro-

[k] Note by Bishop Bethell on Regeneration, p. 202.
[l] Ed. 1672. p. 62.

portionable sense,) *Thou art my Son in whom I am well pleased.*"

Mr. Whish, however, does not hesitate to draw the following inference, as the result of his own arguments, and of those which he has borrowed from others. "On the whole, therefore, we conclude from Scripture, and from the plainest declarations of our Church, as well as from her general design in the construction of her Liturgical services, that we are authorized in considering those only as regenerate or *born of the Spirit*, who are *led by the Spirit*, and living to the glory of God. Now it is one thing to be born of the Spirit, and another to be led by its influence, and I readily allow that those who are not only born of the Spirit, but are led by the Spirit, are truly the Sons of God. I cannot, however, allow that those only are regenerate who are living to His Glory. It is, I believe, conceded on all hands, that Regeneration can take place but once in this life. The spiritual as well as the natural birth is limited to one time. Now our Articles declare, and I presume my Opponent does not mean to deny, that "we may fall from grace given, and may after repent and amend our lives." It is very possible, therefore, that a person who has been regenerated, and has led for a time a good and holy life, may fall away,

and be guilty of actual sin, and yet be enabled to retrieve his lost state, and to regain the favour of God. If this be an acknowledged truth, the adoption of the criterion furnished by Mr. Whish, would evidently be delusive; for we should be called upon to pronounce that person unregenerate, who might have been truly born again of Water and of the Spirit, because he had fallen into sin, and was not living at some particular period to the glory of God. I think I may venture to say, that neither the tenour of Scripture, nor the plain declarations of our Church, nor her general design in the construction of her Liturgical Services, nor the list of Divines which Mr. W. informs us he might have quoted, will authorize such a conclusion. The fruits of the Spirit are undoubtedly the best evidences of a man's continuance in a state of grace and salvation, but a deficiency in those fruits, or even occasional deviations from the path of duty, are not decisive proofs that he has not entered upon it, and let it never be forgotten, that Regeneration can only properly imply our introduction into the Christian fold, our admission into the family of God.

But Mr. Whish sums up his observations by saying, (p. 131.) "If Mr. C. still thinks it a mark of an inconsiderate mind, 'to take up an

idea that the rite itself is not necessarily connected with the commencement of a spiritual existence,' we have the satisfaction to know that we err with the Fathers of our Church, and some of her most approved sons."

My own opinions and arguments are certainly of little weight against such an assertion, but I appeal to the copious extracts which I have made from the Treatise of the present Bishop of Gloucester, who has so ably pursued the track which many eminent Divines had trod before him, and has so greatly improved upon their researches, whether his arguments and opinions, and the quotations with which he has favoured us, do not prove to a demonstration that the testimonies of Scripture,—of the ancient Christians from the times of the Apostles,—of our own venerable Church in particular, and of all the soundest Members of her communion, are uniformly and decisively in favour of the position which Mr. Whish endeavours to invalidate, that Regeneration is the spiritual grace of Baptism?

Far be it from me to assert or insinuate that my Opponent or his party in general believe or teach that the operations of the Holy Spirit are sensibly felt, and that its force is compulsive. His own declaration to the contrary, for himself and his friends, is quite suf-

ficient to banish such a suspicion from my mind, if I had been disposed to entertain it; but he must admit that such opinions are held and maintained by many who concur in sentiment with him, on the subject in question. I shall therefore conclude this part of the controversy with one general observation, the truth of which is deeply impressed on my own mind, though it seems in direct opposition to the singular passage selected by Mr. W. from Bishop Hopkins.

I am strongly persuaded that they who quit the firm ground of Scriptural authority, upon which the Church of England is built, and who venture to separate Regeneration from Baptism, launch out on a sea of speculation, without a compass and without a rudder, and are driven about by every wind of doctrine, while they are vainly labouring to ascertain the mode, the time, and the circumstances, which gave them their first claim to the designation of the sons of God.

Closely connected with peculiar opinions on Baptism, is that classification of a Christian congregation into the *converted, and unconverted*, to which I objected in my Letter. On this subject I remarked, that even in the Apostolic age all were not *converts, i. e.* they had not all

undergone a total change at any particular time, but many had been trained by pious parents to Christian faith and holiness from their infancy, and I proceeded to give an example in Timothy, whose case, I apprehend, has been frequently alluded to before with the same view.

To this opinion and this example Mr. W. thinks proper to make a very decided objection, and he asks, with some apparent asperity, (p. 133.) "Was not Timothy by nature born in sin, and a child of wrath, even as others, and does not our gracious Saviour say to his disciples, 'Except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven?'"

Now here my Opponent, in my apprehension, runs into a mistake, common with his party, and appeals to a declaration of our Lord, which does not apply to the case of Timothy. The disciples, at the time they were thus addressed by our Saviour, had been disputing who should be the greatest in the Kingdom of Heaven. Their minds were still puffed up with vain conceits of the glory of that kingdom, as similar to the kingdoms of this world [m], and inflated with ambitious desires of

[m] Compare Mark ix. 33, with Matt. xviii. 3.

pre-eminence over their fellows, when their Master should have taken possession of his throne.

In order, therefore, to correct these false ideas and sinful propensities, our Saviour places a little child before them, and tells them in the most impressive and significant manner, that except their minds should undergo a very great change, should be purified from pride and ambition, and lowered to the humility and docility of infants, they should not be permitted to enter into his spiritual kingdom.

But the case which I am supposing, is that of one of these little children, concerning whom our Saviour made no such declaration, but, on the contrary, "took them up in his arms and blessed them."

It is allowed that all are born in sin, and that instead of the children of wrath they must become the children of grace. Regeneration, therefore, is necessary for them, and that they obtain in Baptism; but unless Regeneration and Conversion signify the same, the contrary of which has just been shewn, it does not follow that the latter is equally requisite.

Conversion implies either the turning of the heart and understanding from a state of ignorance and sin, to one of truth and holiness, such as that which took place at the first pro-

mulgation of the Gospel among the heathen, to whom it was preached, and which, even in Christian countries, must take place in those who think and act like the heathen, before they can really deserve the sacred name they bear; or it may imply the returning of the heart to God after a lapse into a course of sin, in those who had been educated in the truth, and who had lived for a time a life correspondent with it. But neither of these definitions applies to those who, having been baptized in infancy, and brought up by pious parents or relatives in habits of virtue and holiness, have never fallen away into infidelity or habitual sin. The gradual instruction and education of the child from infancy to adolescence, the correction of evil propensities, and the instillation of good principles, founded on the doctrines of the Gospel, cannot surely be called conversion! This is what I conceive to have been the case of Timothy, and of many others in the Apostolic age, and my opinions are not shaken by the observations of Mr. Whish. Still presuming, from the notices given us in Scripture, that he was baptized in infancy, and piously brought up by a Christian Mother and Grandmother, who were sound in the faith, we have, as I said before, no reason to believe that he ever stood in need of conver-

sion. Mr. Whish observes—"It is generally considered that Timothy was converted by the preaching of the Apostle Paul." Those who entertain such an opinion, must surely have forgotten that he was first introduced to St. Paul as a Disciple, and the Son of a believing Parent, at Derbe and Lystra, and was well reported of by the brethren there [n].

That he was improved under the Apostle, and received into the Ministry by him, is sufficiently obvious, but that he was originally converted by him seems inconsistent with the above passage, and with the character which he had borne from his childhood under Christian tuition.

The opinion I have expressed on the subject of conversion, I humbly conceive to be in perfect harmony with the sentiments, objects, and hopes, of our venerable Church. She wishes all her children to be brought to the font in infancy, that like her gracious Master she may take them up in her arms and bless them. She believes them to be regenerated in Baptism, and the guilt of original sin being then washed away through the merits of Christ, she is anxious that they should be preserved, as much as possible, from actual sin, and that the vows of

[n] Acts xvi. 1, 2.

the Sponsors, and the duties of the Parents should be so fulfilled, that they may be brought up to lead virtuous and religious lives, and consequently never require that total change which is called conversion. It is the farther desire and object of our parental Church, that when these children arrive at a competent age, being purified by repentance from those offences to which, though in a regenerate state, human nature is still too prone, and animated by faith in the Redeemer of mankind, they should be led to receive the rite of Confirmation, and then to take the vows of the Baptismal Covenant upon themselves, with the hope that they may continue to live soberly, righteously, and godly in this present world, looking forward, through Divine assistance, to the happiness of a better.

These objects, with God's grace, may be attained, and therefore it is that I feel justified in disagreeing with the assertion of the party to which Mr. W. belongs, that conversion is necessary at some time or other, for every member of a Christian community. Such an opinion contradicts the doctrine, views, and expectations of the Church, depreciates the efficacy of the Baptismal Sacrament, and invalidates the real effects of Christian education.

I do not object to these Divines for consi-

dering some part of a numerous congregation as unconverted, and addressing them in language which may awaken their minds to the saving truths of the Gospel, but I do object, for the reasons I have adduced, to their dividing their whole flock into the converted and unconverted, and entirely omitting a class, which by early, confirmed, and continued piety, have not needed conversion.

I have appealed in my Letter to instances, which, though rare, have been observed or recorded of persons who, after Baptism, have in early years displayed proofs of the deepest piety, and have been translated from this world before they arrived at an age in which repeated transgression had called for frequent repentance. A change to such persons, I observed, would have been a change from belief to infidelity, from holiness to sin.

What is the observation of Mr. Whish on the above passage? "This remark is quite irrelevant; for who requires conversion of those who are serving God in spirit and in truth, *i. e.* of those who *have been* converted." But this pretended answer is a mere *petitio principii*, because I am speaking of those who are serving God in spirit and in truth, and who, I assert, *have not been* converted.

The real truth is this: The Clergy in ques-

tion identify Conversion with Regeneration. They separate the latter from Baptism as no necessary attendant upon it. Whenever proofs of Regeneration appear in a pious life, they infer Conversion, and whenever Conversion is really effected, they presume Regeneration takes place.

I shall now close this long discussion, having endeavoured, to the best of my power, with the assistance of clerical authorities, to refute all the objections adduced by Mr. Whish, in his Reply to my Letter, and having, as I trust, sufficiently shewn, in the course of my answer both by argument and the confession of my adversary, that it was on no light or fallacious grounds that I reckoned among the peculiar and objectionable tenets of the day—a depreciation of Baptism as the symbol of Regeneration, and the improper division of every congregation into two parts, under the titles of the converted and unconverted.

ON CALVINISM.

I SHOULD proceed at once to the concluding part of that Vindication into which I have been reluctantly drawn by the Pamphlet of Mr. Whish, did I not feel myself called upon to make some previous observations on the system of Calvinism, in consequence of the remarks of my Opponent in defence of its Author.

In the Letter which has led to this controversy, it was not my intention to notice the peculiar doctrines of this extraordinary and tremendous creed, farther than as they appeared to me to be adopted by that portion of the Clergy, on whose style of preaching I ventured to comment, or to be in some degree connected with the tenets which they generally inculcate.

I did hope indeed, and I cannot be prevailed upon to relinquish the hope, that many of those Divines who are called Evangelical, would turn with as much disgust as myself from the

inevitable consequences resulting from the doctrines of irrespective Predestination, Election and Reprobation, of irresistible Grace, and of infallible Perseverance.

While, therefore, in their opinions on the total Corruption of mankind, as well as on Regeneration, and in some of their sentiments on Faith and Grace, they appear to concur with the Calvinists, it is my wish to acquit them of going the full length, or rather of sinking to the lowest depth of that Calvinistical abyss into which the humble worshippers of a just and merciful God look down with horror.

My Coadjutor however, considered the Clergy whom I was addressing, as what they are generally called, and as what some of the Party have not scrupled to call themselves,—moderate Calvinists; and therefore it was, that in the annotations appended to my Letter, he thought himself justified in his strong animadversions on those doctrines which as he conceived were so interwoven with each other that they must be adopted or rejected altogether; and the real consequences of which he charitably supposed the moderate and meek endeavoured to conceal from themselves, as too dreadful to be contemplated.

Unwilling to abandon my hope, I am compelled to express my surprise, that Mr. Whish,

who professes himself to be no Calvinist, and who is anxious on many occasions to exculpate himself and his Brethren from the charge of Calvinism, should still have thought it necessary, in his last Letter, to enter into a defence of Calvin, as if he had been unfairly treated. Was he led to do this by the consciousness that some of the opinions entertained by his Party are borrowed from that School, or rather by the belief that the disciples of that School look upon the Clergy with which he is associated, with a more favourable eye, than upon the truly Apostolical part of the Church of England?

Whatever his motives may have been, I am ready to declare, that it is not the general character of the man, at which I am disposed to cavil, though there is much in that to deserve reprobation. I allow that he had talents, that he had zeal, that he had indefatigable industry; and that on all subjects of our common Christianity, unconnected with his own peculiar notions, he could give able expositions of Scripture. I would allow that he had piety also, did I not hesitate to bestow the title on the worship of a different God from the God of Christians. As to his charity, the brutal treatment of his adversaries, the opprobrious epithets which he lavished on those who ven-

tured to differ from him, even in his wildest ideas, his cruel conduct towards Servetus, and many others, shew that he was extremely deficient in this distinguishing characteristic of our holy religion. As one of the leaders of a new sect, as the successful antagonist of the corruptions and superstitions of the Church of Rome, it is obvious he had great weight and influence with his party. Indeed the laudable desire of escaping from the contamination and tyranny of the modern Babylon, of overthrowing her Idols and purifying her Altars, was so much the ruling principle by which the Reformers were actuated, that we cannot be surprised if they did not pause to consider whether all the doctrines maintained by their favourite Leaders were founded on Scriptural truth.

When the Church of Calvin was established at Geneva, and when at a subsequent period many of our Clergy were driven there by persecution, it was natural that some of the notions of so eminent a man should have been insensibly adopted and transferred at their return into the more temperate climate of the Church of England. It is not wonderful that a perpetual recurrence to certain insulated passages of St. Paul's Epistles, those things hard to be understood, as we are told by St.

Peter, the fertile source of so many errors when literally interpreted, not compared with other parts of Scripture, not contrasted with the attributes of God, and not considered with a reference to their fatal consequences, should have acquired a strong hold on the minds of some of the Divines even of our own enlightened communion, whose piety was tinged with gloom, and who were more easily excited by visions of vindictive terror, than animated by the wonders of redeeming love.

All these considerations, however, appear to me to be irrelevant to the subject. I have brought them forward in answer to the objections of Mr. Whish, to shew that I have neither overlooked the character, the abilities, nor the influence of Calvin, nor the effects which his fundamental errors have produced on the opinions of others. Such a statement only renders the principles he maintained more dangerous, and more carefully to be avoided. It is against his doctrine of decrees, his system of fatalism, which after having been driven from the schools of pagan philosophy, sought refuge in the Church of Christ—it is against what is properly and peculiarly called Calvinism, however defended, or however palliated, that, as I conceive, every true disciple of

our blessed Redeemer is bound most strenuously to protest.

The inferences to be drawn from these doctrines appear to me directly inconsistent with the glory of God, the plan of redemption, and the whole tenour of the Mosaic and Christian Dispensations. Mr. Whish has expressed the horror which he felt at reading a sentence in the Notes of my Coadjutor, in which he says, "Calvin appears to have felt a diabolical satisfaction in vilifying his Creator;" but where is his horror at the blasphemous imputations on the Deity in the works of Calvin, which called forth that remark? Let any one read the passage on which the comment was made [a], and then judge for himself what is the real object of horror, and whether any terms are too strong to mark his conviction of the madness or impiety of him who actually made God the author of sin, in order that He might be gratified and glorified by its everlasting punishment [b].

[a] Vide Note from Appendix to my Letter.

[b] For my own part I will not scruple to express my belief that Calvin was under the influence of the Arch-enemy of mankind, instead of the Spirit of God, who taking advantage of his vanity and presumption as the founder of a sect, led him step by step into a maze of error and delusion, that he might counteract the good effects of a Reformation which would have been otherwise fatal to his kingdom on earth.

In the earlier days of the Reformation, as I have already observed, during its contest with the See of Rome, the evils of the Calvinistical system were not so generally obvious, and it flourished as a part of Protestantism, not willingly admitted perhaps, and yet allowed to rest within the pale of the English Church; but when those immediate dangers had passed away, and this nation had suffered with its martyred Monarch under the sway of Calvinistical Puritans, the minds of Englishmen in general were more open to the consideration of a system, by whose professors the Throne and the Church had been overturned, and the investigation of its Creed, by consequence, became a duty with the friends of constitutional as well as religious truth.

Since that period particularly, the opinions of our soundest Divines have been more frequently declared in favour of doctrines directly opposite to the system of Calvin; and the freedom of man's will, the universality of Divine grace, with the power of resisting, and the liability of finally falling from it, have long been the open, undisguised and distinguishing tenets of the English Church.

As it has been a favourite device with those who still cling to the opinions of the Genevese

Reformer, to represent some of our Articles as Calvinistic, though the rejected petitions of the Party for their alteration is a proof to the contrary; it has been the object of our latest Divines to vindicate our Standard of doctrine from such an imputation, and it may be safely averred that at the close of the last, and the commencement of the present Century, the works of Whitby, of Tomline, of Mant, of Daubeny, of Lawrence, of Sumner, of Copleston and of Graves, not to mention many other of our eminent ecclesiastical writers, contain unanswerable proofs that the opinions of Calvin are neither to be found in the Articles of the Church of England, nor in the dictates of the Spirit of God.

Still, however, as the troops which have been so often defeated, though happily reduced in number, still continue to linger in the field, it may not be unprofitable even for one of the humblest adherents of the opposite host, to take a general survey of the weakness of those positions which have been taken up by the enemy, the disproportionate force by which they have been defended, and of the able and complete manner in which that force has been often overpowered and vanquished when brought forth to the conflict.

The great and main error by which the disciples of Calvin seem to be misled, is a persuasion that God could not make a creature capable of acting for itself, and of resisting His will. All their arguments proceed on the supposition that the government of God must be the same in the moral as in the natural world, and consequently that human beings cannot act differently from the rules prescribed for them by their Maker, nor contradict the design and intent of their creation. But as it is obvious that man does act contrary to the commands of God, it is inferred by such reasoners, that his disobedience and punishment are the effect of the order and appointment of Him who made them, and could not have taken place otherwise. It is obvious that such an inference renders God the author of sin, and though a conclusion of this nature is sufficient to make the humble Christian shudder at the blasphemy it involves, yet Calvin instead of yielding to the suggestion, endeavoured to evade it by the impious assertion, that "those actions which are sinful in man who performs them, are not sinful in God who ordains and concurs in them, because actions are denominated sinful in respect to their final causes, (a manifest untruth,) and God's end

in contributing to these actions in his own glory[cd]."

So that this Reformer, as he is called, or rather this perverter of religion, as he ought to be called, dared to assert that God promotes His own Glory by compelling men to sin. But let us turn away with Melancthon from such horrible Manichean doctrines, and contemplate the actual truth.

We learn from Revelation that God has created two orders of beings, who might have continued upright, but who were free to fall. The Angels, who were gifted with exalted powers of intellect and knowledge, and who dwelt in the light of the Divine Presence, fell from their high estate, and are reserved, as the Scripture informs us, for future judgment. Man, who was made in the image of God, and endued with faculties by which he could comprehend the will, and imitate to a certain degree, the

[c] Calvin's Inst. as quoted by Bishop Bethell, p. 253.

[d] A Calvinist of the present day asserts the same. "What may be and is must be—to talk of permission is to call God imperfect.—What he foresees and knows, and has the power to hinder, but does not, that he must be said to ordain; either God was counteracted and overreached, or he ordained the fall—to say that he permitted the fall is a foolish term—He ordained the fall that he might get himself glory out of it. *Vaughan's Defence*, p. 121.

perfections of his Maker, might have continued in his original rectitude. He was tried with one command which it was in his power to obey or transgress. He transgressed, and he also fell.

Now there is nothing in either of these cases inconsistent with just notions of the power and wisdom of God, nor with the faculties and duties of his responsible creatures. We acknowledge with reverence that it is in the unlimited power of the Almighty to create beings capable of judging and acting for themselves, and to leave them to be guided by their own reason and will, while he exerts His authority over them, not by force, for that would destroy their nature, but by laws for their regulation and improvement, by promises and threatenings, by the hopes of reward and the dread of punishment. It follows that the state of such beings must be a state of trial. They must have the power of doing good or evil, to both of which they may be led by natural inclination, while they are assured that the favour of God will rest only on those who do good, and that his punishments will inevitably fall on those who do evil. It is the will of God that they should seek their own happiness in obeying his laws. Whenever, therefore, they commit sin, they break those laws, and contradict

that will. This is what a Calvinist cannot comprehend, but it may be easily proved by a reference to Scripture. In the Old Testament God perpetually addresses His ancient people as acting not only contrary to His commands, but to the plain intention of His dealings with them, and to His own loving kindness towards them.

In the 5th Chapter of Isaiah, he describes the Israelites and the Jews as his Vineyard, in the formation, defence and cultivation of which, He had taken the greatest care, and yet when He looked for rich grapes it brought forth wild grapes. He asks by His Prophet, what more He could have done for his Vineyard that He had not done for it, and complains that His labours of love were frustrated, and declares, "He looked for judgment but behold oppression, for righteousness, but behold a cry." He then denounces His intended devastation of His vineyard, *i. e.* His signal punishment of the ungrateful houses of Israel and Judah. In this passage the Almighty declares His goodness, care and desire for the happiness and obedience of His people, and His just judgments for their wilful transgression.

Again, in Ezekiel He puts a question to those who doubted of His disposition towards His chosen people, and He puts it indignantly, as

if to dispel an odious distrust. "Have I any pleasure at all that the wicked should die saith the Lord God, and not that he should return from his ways and live[e]?" He therefore uses the language of entreaty and expostulation—"Repent, and turn from all your transgressions, so iniquity shall not be your ruin. Cast away from you all your transgressions with which you have transgressed, and make you a new heart and a new spirit, for why will ye die, O House of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn ye and live[f]." And again, lest a doubt should be entertained respecting His will, He acts as in the case of Abraham: He confirms his assurance by an Oath in His injunction to the same Prophet. "Say unto them—As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways, for why will ye die, O House of Israel[g]?" It is, therefore, an incontrovertible conclusion, that if the wicked die in his impenitence, he dies in opposition to the will confirmed by the oath of God.

In the New Testament, likewise, we are told

[e] Ez. xviii. 23. [f] Ib. 30, 31, 32. [g] Ib. xxxiii. 11.

expressly by St. Paul, that "God willeth all men to be saved, and to come to a knowledge of the truth;" by St. John that "God sent not his Son into the world to condemn the world, but that the world through him should be saved; and by St. Peter, that "he is not willing that any should perish, but that all should come to repentance." And if God the Father testify his regret that any of His children should be lost, God the Son in like manner laments their blindness and disobedience. Witness the affectionate strain in which the Saviour of the world weeps over the perverse inhabitants of the holy City. "O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

Can there be a more convincing proof of the free-will of man, and of the earnest desire of God for his salvation?

If, then, many of those to whom the Gospel is preached, are not saved by it, it is obvious that they are the authors of their own destruction, contrary to the declared will of their merciful Creator and Redeemer.

These few extracts from the Scriptures, which cannot be broken, shew, in contradiction to

the Calvinistical idea, that God not only *can* make a creature capable of counteracting His will, but that he *has* made man such a creature; and if there is joy in the presence of God over one sinner that repenteth, there is lamentation also over those who perish, when the long-suffering of God would lead them to repentance.

If such be the fact, how, it may be asked, does God, who is infinite in power, govern the beings whom he has made? We may appeal to reason and Scripture for the answer. In the latter, particularly, He has instructed us as to the nature of the sway which He exercises over them. He governs His free and rational creatures, not as He rules over the material works of His hand, by force and compulsion, but by a moral system of encouragement and restraint. He gave them, by original revelation, a knowledge of His will. He has placed them in a state of trial and probation. He controls them by laws and precepts, rewards and punishments, by their hopes and fears, by the advantages of virtue, and the evils of vice.

In the progress of ages He has made a fuller disclosure of His Divine goodness and benevolent intentions to mankind. In the last revelation of His will, He has proclaimed, through

His beloved Son, and through the merit of his sufferings, reconciliation to an offending world, pardon to the penitent, favour to the suppliant, support to the humble, and every spiritual and heavenly blessing to the pious and the good; while, on the other hand, He has denounced His implacable enmity to sin, as the object of His wrath here, and of His eternal punishment hereafter.

In short, we are led to conclude, that it is the design of the Almighty Governor of the universe, to encourage the faithful, to alarm the sinful, and to convince His rational creatures by the moral consequences of their conduct, of the truth of that final retribution which He has promulgated in His word, that "He will render to every man according to his deeds, to them who by patient continuance in well-doing, seek for honour, and glory, and immortality, eternal life; but to them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile," that is, without any respect of persons.

Who can contemplate the conduct of the

Almighty towards mankind subsequently to the Fall, without perceiving that though He inflicted the heaviest punishments on wilful, continued, and unrepented sin, as awful warnings to mankind in future ages, yet He manifested His gracious intention from the first, of restoring His fallen creatures to His favour, of redeeming them from the sad consequences of their transgression, of instructing them more and more in the knowledge of His will, and of bringing them at length, through the interposition of His Divine, incarnate Son, to a higher degree of happiness than they had forfeited by their disobedience in Eden. Man, indeed, was suffered to feel the dire effects of that disobedience. He was expelled from Paradise, the ground was cursed for his sake, and he transmitted an imperfect and degraded nature to his posterity. Yet, even before his expulsion, the threatened penalty of death was suspended for a long period, he was clothed by his compassionate Creator, he received a mysterious promise that the Offspring of the Woman should triumph over the Arch-deceiver, sacrifices were instituted as types of the future Atonement, and we have every reason to believe that Adam was reconciled to his Maker by repentance, and instructed as to His will and worship, for his progeny by Seth were

denominated the sons of God, and one of them was translated for his piety, that he should not see death.

Even when mankind were become generally corrupt, the Spirit of God still strove with the followers of iniquity: His faithful adherent Noah was a preacher of righteousness, and the long-suffering of the Almighty waited during one hundred and twenty years, to leave them a space for repentance.

After the flood, likewise, when the generations of men began to relapse into sin, and were led astray by the Tempter into Idolatry, the choice of the Father of the Faithful to preserve the knowledge of His truth, to be the ancestor of the future Messiah, and, in whose seed all the nations of the earth should be blessed, the deliverance of his descendants in after times, from the land of Egypt, the promulgation of the Commandments from Mount Sinai, the more dilated Laws of Moses, with their annexed rewards and punishments, the Theocratic government, the predictions, promises and threats of the Prophets, the glory and the captivity of Israel and of Judah, and the return of the latter from that captivity,— all these events prepared the world for a new dispensation of light and love, which, by an assumption of the manhood into God in the

person of our great Redeemer, by his spotless life of beneficence and piety, by his cruel death and glorious resurrection, made a propitiation for sin in that nature which had offended, and opened the gates of endless bliss to all mankind on the conditions of penitence and devotion, faith and obedience.

It is impossible to dwell on the sacred history of the world, and to trace, even in a general outline, the scheme of Divine Providence, from its commencement at the Fall to its development in the Christian dispensation; then to look forward to its completion by the gradual conversion of the nations to a knowledge of the truth, the restoration of the Jewish people to their native land, and the triumphant reign of their acknowledged Messiah; and, lastly, to behold, with the eye of faith, the consummation of all things, the new Jerusalem, and a happier and lovelier Paradise of perennial bliss than that which was forfeited by Adam, prepared for the sincere and devoted servants of Christ. It is impossible to dwell on these sacred subjects without feelings of pious adoration at the wisdom, the justice, and the goodness of God, and without discovering, at the same time, from the conspicuous characters in which it is traced, the mode of His dealings with the children of men.

It is obvious that He treats them as free, moral, capable, and responsible agents. He addresses them through every faculty of the soul, and every affection of the heart. As dependent beings, He delivers to them His laws, his injunctions, and prohibitions. He awakens their hopes and fears by invitations and denunciations. He exercises their faith and trust by the display of His providence, the revelation of His will, and by the record of miracles and prophecies. By arguments and persuasions He influences their reason and conscience. By their dislike to pain and misery He warns them against the danger and dreadful consequences of sin; by their desire of happiness he invites them to the practice of good, and to its unspeakable and eternal rewards. And to sum up all, he excites their love by the most stupendous instance of Divine mercy which the mind can conceive, exhibited in the life and death of His only Son, for the redemption and salvation of the world.

With this view of the Divine government the Calvinists have nothing in common. In creating man, and placing him in a garden of delights, they believe, if they are Supralapsarians, (who are certainly much more consistent characters than Sublapsarians,)—that God ordained the Fall, in order to condemn the crea-

ture whom he had made, and all his descendants, not merely to temporal death, but according to their creed, to everlasting damnation, and this, with the intent of selecting, at some distant period, a small portion out of that corrupt and diabolical mass to which they believe mankind to have been reduced by the act of their progenitor, without any regard to their future good dispositions or good deeds, but by a system of favouritism which should compel them, whether willing or not, to believe in Christ, should secure them, in spite of their wayward inclinations, from all danger of finally falling, and introduce them, without one effort of their own, into the regions of eternal bliss. This strange and revolting scheme is pretended to be built upon the immutable decrees of God, into which they dare to penetrate, and on which they venture to decide without hesitation, rendering man a mere passive machine in the hands of his Maker, who to promote his own glory, has irrespectively destined some of his rational creatures to certain salvation, and others to inevitable perdition. In maintaining this partial adoption of individuals into the favour of God, without any regard to their moral characters, they are but too apt to consider themselves as among the number of the elect,

and therefore sure of their ultimate reception into the realms of bliss.

"Bold men!" says Bishop Hall, "what! do we begin at God's eternal decree of our Election, and then descend to the effects of it in our effectual Calling, in our lively and stedfast Faith, in our sad and serious Repentance, in our holy and unblameable Obedience, in our infallible Perseverance? This course is saucily preposterous. What have we to do, to be rifling the hidden counsels of the most High? let us look to our own ways. We have his word for this, that if we do truly believe, repent, obey, persevere, we shall be saved; that if we heartily desire and effectually endeavour, in the careful use of his appointed means, to attain unto these saving dispositions of the Soul, we shall not fail of the desired success. What need we to look further than conscionably to do what we are enjoined, and faithfully and comfortably to expect what he hath promised [h]."

With the decrees of God, which we cannot fathom, we have nothing to do; with his precepts, promises, and threatenings, every thing.

"The secret things belong unto the Lord

[h] Bishop Hall's Remedy of Profaneness, Sect. xviii. vol. iii. p. 89.

our God, but those things which are revealed belong unto us and to our Children for ever, that we may do all the words of his law." This is man's wisdom as contrasted with God's.

We are, indeed, permitted to see, because He has made it known to us in His word, that it hath ever been His gracious intention to redeem us in Christ from sin and misery, and to bring us to glory and happiness, if we are not wanting to ourselves; and we are assured that every assistance which our weak nature can require, shall be granted us, if we seek for it as we ought. But more than this we are not allowed to discover. We humbly acknowledge the prescience of God, but we believe it to be perfectly compatible with the free agency of man. For we are convinced that the infinite wisdom of the Almighty is exercised in that wonderful train of open and secret operations, to which I have already alluded, and by which He carries on a constant superintendence over his rational subjects, without compulsion, and without restraint, the effect of which is to assist and encourage the pious, to alarm, disappoint, and punish the wicked, to extract good out of evil, and, as we earnestly hope, to bring by degrees the great mass of mankind to the knowledge of His truth, and, as far as is possible, to the practice of His will.

I cannot better conclude this part of my present subject, which relates to the mode of God's moral government, than by another extract from the works of Bishop Hall.

"Neither," saith he, "doth God only admit, but he invites, but he entreats, but he importunes us to be saved. What could he do more, unless he would offer violence to the will, which were no other than to destroy the best piece of his own workmanship? It is the way of his decree and proceedings to dispose of all things sweetly; neither is it more against our nature than his, to force his own ends. And when he sees that fair means will not prevail to win us from death, he is pleased feelingly to bemoan it as his own loss: 'Why will ye die, O House of Israel?'"

Is it possible for any remark to be more just, more founded in truth, or more directly opposed to the doctrines of Calvin?

And here I hope I shall be forgiven, though at the hazard of apparent digression, if I take this opportunity of making a few comments on a phrase directly opposed to these conclusions, which is to be found in most of the sermons and publications of Calvinistical Divines, and likewise in some of those who are called Evangelical. However reluctant men may be to come to Him, we are repeatedly told by these

Divines—"The Lord will make them willing in the day of his power." I am sure I do them no wrong in asserting that this is one of their most favourite sayings, which, I presume, they consider as borrowed from Scripture, and yet, I am very much deceived indeed, if they can point out any text which authorizes the use of it. The only passage I am acquainted with, which can be supposed to establish such a doctrine, is the 3rd Verse of the 110th Psalm. This is translated in the version of the Psalms which is used in our Liturgy.—"In the day of thy power shall the people offer thee *free-will offerings* with a holy worship;" and we have no reason to suppose that it is improperly translated. In the Version given in our Bibles, however, it runs thus—"Thy people *shall be* willing in the day of thy power"—and in an older Edition in 1606, it is rendered as follows: "The people *shall come* willingly at the time *of assembling* thine army in holy beauty." Here it is to be observed, that the words *shall be* and *shall come*, in the two last named Versions, are printed in Italics, which implies that they are not to be found in the original, and even if they were, they would be marks only of the future tense. But without these interpolations misconstrued, there is nothing in the text which has the slightest re-

ference to any restraint on the human will. On the contrary, it suggests a readiness and alacrity on the part of man to do homage to his Maker. Let us therefore consider what is the probable meaning of the passage.

When our Saviour predicted his future coming in the clouds "with power and great glory[1]," may we not infer that he alluded either to the time of the destruction of Jerusalem, to that of the restoration of the Jews, or to the end of the world? To the second of these periods the passage in the Psalms would seem most likely to apply, because it speaks of it as a time of rejoicing and devotion. What then are the offerings which are here described as presented to him in the day of his power? Are they not the willing offerings of praise and thanksgiving, from a people who have been brought to the acknowledgment of their rejected Messiah? Or, if we understand the term offering, as it seems to be sometimes used by the Prophets, as applicable to the Jewish nation itself, brought from afar to the service of Christ, it will not materially alter the nature of the allusion. Thus Isaiah, speaking of the time of this restoration, says, "And they shall bring all your brethren for an offering unto the

[1] Matt. xxiv. 30.

Lord[1]," and in his 10th Chapter he speaks of the present (or offering) which shall be brought unto the Lord, of a people scattered and peeled, &c." With the same reference the Prophet Zephaniah declares, "From beyond the rivers of Ethiopia my suppliants, even the Daughter of my dispersed, shall bring mine offering." Then, as the Prophet Malachi says, "shall they be truly refined and purified, that they may offer unto the Lord an offering in righteousness," and "then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in former days." But, however, the passage is to be interpreted according to Scriptural truth, I will venture to say, that instead of implying a constraint on the will of man, it refers rather to a cheerful consecration of his heart to the service of his Redeemer.

Having thus, by the way, endeavoured to remove a very dangerous error, and to clear up the meaning of a perverted text, I will now proceed to shew, to the best of my ability, that Calvinism not only implies a doubt of God's power in the creation of a free agent, and of that system of administration by which He exercises an authority over such an agent, but that it is absolutely contradictory to all the attributes of God.

[1] Is. lxvi. 20.

And here let me gratefully acknowledge my obligations to Bishop Mant and Dr. Graves, and to other modern writers, for the general view I have taken of the contrast between the attributes of the Deity and the system of Calvin, and for many of the ideas and illustrations by which I have endeavoured to elucidate the course of my argument in the ensuing discussion. I would willingly have marked the parts for which I am indebted to these writers, as extracts from their works, could I have done so with accuracy, but the truth is, that the sentiments, in some degree borrowed from others, are so intermixed and blended with my own, that I am unable to separate them with any degree of distributive justice.

When I speak of God's attributes, I do not mean merely to refer to such as are deducible by human reason from speculation on the powers and properties of that Divine Being who made and governs the world, and which are supposed to be discoverable by what is termed natural religion; but to those attributes which are plainly revealed to us in Scripture, and with which therefore we are positively assured, no part of the Divine government can be inconsistent.

And here, likewise, I must be permitted to say, that I cannot agree with those who con-

sider the qualities which are claimed by or attributed to God, as differing in their character from such as exist in man under the same denominations, or that they are used only by way of accommodation to human notions. They appear to me, on the contrary, from the manner in which they are referred to in Scripture, to be exactly similar in their nature, and to differ only as being infinite in degree.

For instance, when Abraham exclaims in his petition for Sodom—"Shall not the Judge of all the earth do right?" he does not appeal to a standard of rectitude different from that which ought to regulate the conduct of man, but to one which he knew was perfect in its kind, and from which he was assured that the Judge of all the earth would never deviate.

The first attribute of God opposed to Calvinism, is His Goodness. When Moses, anxious for the presence of the Lord with the congregation, besought Him to go up with them and entreated that he might see His Glory, the Lord answered—"I will make all My Goodness to pass before thee, and I will proclaim the name of the Lord[1]." So that the glory of the Lord is His goodness. And the Lord passed before him and proclaimed—"The

[1] Exod. xxxiii. 19.

Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty." The latter part of this declaration is not inconsistent with what immediately precedes it; because we believe that God is ready to forgive the penitent sinner, but that He will not leave the wilfully guilty without punishment, for that would be an encouragement to wickedness. This denunciation, and that which follows, of "visiting the iniquities of the Fathers upon the Children unto the third and fourth generations," are delivered in the same merciful spirit as the commencement of the address, in order to deter the hearers from sin, and therefore to preserve them from misery.

It should be recollected also, that this proclamation of the goodness and mercy of the Lord was made just after His chosen People had grievously offended Him by Idolatry. Nor was the declaration confined to them. It was general in its object, and applicable to all mankind.

So likewise at the Dedication of the Temple by Solomon, and again at the Restoration of it by Ezra, all the Priests and Trumpeters and Singers, lifted up their voices with the instru-

ments, and praised the Lord, saying,—" For He is good, for His mercy endureth for ever." Then it was, as in the former instance, that the Temple was filled with a cloud, and " the Glory of the Lord filled the House." Here again we see His glory identified with His goodness.

But more particularly in the annunciation of His unspeakable mercy to mankind in the redemption of the world by His incarnate Son, we hear the Heavenly Host praising God, and saying,—" Glory to God in the highest, and on earth peace, Goodwill towards men." Here was a union of Glory and Goodness never to be surpassed.

Numerous are the passages which may be selected from the Prophets and the Psalms, to shew the goodness of God, not merely to His favoured people, not to particular individuals, but to all the children of men. " All thy works praise Thee, O Lord, and thy Saints give thanks unto Thee [m]. They shew the glory of thy kingdom and talk of thy power, that thy power, thy glory, and the mightiness of thy kingdom might be known unto men." " The Lord upholdeth all such as fall, and lifteth up all those that are down. The Lord

[m] Psalm xlv.

is nigh unto all them that call upon Him, yea all such as call upon Him faithfully. He will fulfil the desire of them that fear Him. He also will hear their cry, and will help them." "The Lord is full of compassion and mercy, long-suffering and of great goodness. He will not alway be chiding, neither keepeth he his anger for ever; he hath not dealt with us after our sins, neither rewarded us after our iniquities; for look, how high the Heaven is in comparison of the earth, so great is his mercy towards them that fear him; look how wide also the east is from the west, so far has he set our sins from us; yea like as a father pitieth his own children, even so is the Lord merciful unto them that fear him, for he knoweth whereof we are made, he remembereth that we are but dust."

"The Lord hath prepared his seat in Heaven and his kingdom ruleth over all. O praise the Lord ye Angels of his, ye that excel in strength, ye that fulfil his commandments and hearken unto the voice of his words: O praise the Lord all ye his hosts, ye servants of his that do his pleasure—O speak good of the Lord all ye works of his in all places of his dominion. Praise thou the Lord, O my soul." Universal empire calls for universal praise. "O praise the Lord all ye heathen, praise him all ye na-

tions, for his merciful kindness is ever more and more towards us, and the truth of the Lord endureth for ever. Praise the Lord."

Here let it be observed, His goodness and mercy are united with His truth, as in other passages with His glory.

The heart, therefore, of every human being may be cheered by the recollection that "the Lord is gracious and merciful, long-suffering, and of great goodness, that the Lord is loving unto every man, and his mercy is over all his works."

But how can the disciple of Calvin join in this soul-inspiring strain? His God is not as our God. The glory of the God of Calvin does not consist in his goodness, but is promoted, as he asserts, by the previous, irrespective and irrevocable condemnation of the majority of his creatures to eternal misery. His kindness also, according to this revolting creed, is not the kindness of a wise and prudent father, who cherishes his dutiful and obedient children, and corrects the froward for their profit, but it is the kindness of a tyrant, who chooses his slaves upon a system of favouritism, compels their obedience for his pleasure, and gives them indulgences and advantages, not for their ready conformity to his will, for that they cannot resist, but merely on

his own arbitrary determination, and without any reference to their conduct.

May he who only records such sentiments, but who cannot record them without horror, be forgiven for the apparent irreverence of combining the great name of God with opinions so derogatory from His honour.

The Lord of Calvin is not loving unto every man, neither is his mercy over all his works, for his saving mercy is withheld, without being rejected, from the greatest part of his creatures, and conferred without being desired on the few whom he elects.

Were such a system really made known to the world, it would be impossible that the nations should join as at the call of the Psalmist, in songs of adoration and praise to their Heavenly Father. Their strains, on the contrary, like the legend of the Prophet, must be strains of "lamentation and mourning and woe."

And in no instance is the distinction between Calvinism and Christianity more apparent than in its direct opposition to the Angelic Hymn which ushered into a redeemed world the nativity of the Redeemer. Instead of being "good tidings of great joy to all people," the annunciation of such an event, according to the system of Calvin, would have been evil tidings of great misery to most people. In-

stead of being " Glory to God in the highest," which we have just seen is identified with His goodness and mercy, and both which attributes are here particularly celebrated, the perverted Calvinist combines the glory of God with his determined hatred and condemnation of his creatures. Instead of " peace on earth," that peace which arises from a sense of " God in Christ reconciling the world to Himself," there is no peace, according to Calvin, for the majority of mankind; they are incorrigibly wicked, and their Maker has predetermined not to assist, or save them. Instead of " good-will or benevolence to men," such a system breathes not the accents of compassion to the generality of the human race, but speaks of salvation only for a part, to whom it is irrespectively consigned.

The redemption of the Bible, therefore, is indeed the delightful subject of the songs of Angels—the redemption of Calvin would be a theme of exultation only to infernal Spirits.

The next attribute to which Calvinism is opposed, is that of Love. This, indeed, is not so much an attribute of God, as a part of the Divine Essence. " God," says the beloved Apostle, " is Love; and he that dwelleth in love dwelleth in God, and God in him." And again he says; " We love him because He first

loved us." What can be more delightful than such an assurance? We are taught to address Him under the tender and endearing name of a Father—"Our Father which art in Heaven," and to believe that "as a Father pitieth his own children, so is the Lord merciful unto them that fear him."

This tender and parental love is displayed in the works of nature and Providence, in all that relates to our being and well-being in the world. Even in the times when 'He suffered all nations to walk in their own ways;' in those times of ignorance, which the Apostle declares God winked at, or overlooked, "yet left he not himself without witness, in that he did good, and gave us rain from Heaven and fruitful seasons, filling our hearts with food and gladness." Even then his loving kindness was manifested, that "men might seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us, for in him we live and move and have our being." To the Children of Israel, the descendants of the faithful Patriarchs, selected for the purpose of receiving the knowledge of His nature and His will, to be the repository of His Oracles, and His Laws, to communicate to other nations those Divine truths with which they were entrusted, and to prepare mankind

for the coming of the Messiah; to these His chosen people, chosen not for their own sakes only, but for the sake of all the people of the earth, did God manifest His constant love, and care, and superintendence, by mighty deeds and deliverances, and by every temporal blessing conferred on the obedient and the righteous. And though they rebelled against Him and He visited and punished them for their iniquity: Though they rejected their Saviour, and are now scattered abroad over the face of the earth; yet has He not wholly withdrawn His mercy from them and their descendants. But as the Prophet Isaiah saith—"I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed upon us, and the great goodness toward the House of Israel, which he hath bestowed on them, according to his mercies and according to the multitude of his loving kindnesses. For he said, surely they are my people, Children that will not lie; so he was their Saviour. In all their afflictions he was afflicted, and the Angel of his Presence saved them: In his love and his pity he redeemed them, and he bare them and carried them of old. But they rebelled and vexed his holy Spirit; therefore he was turned to be their enemy, and he fought against them."

Yet the time will come when, as the same Prophet assures us, the Lord will fulfil his declaration—"For a small moment have I forsaken thee, but with great kindness will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer"—"For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, which hath mercy on thee[n]."

These are proofs of the never-failing love of God to all men, and to his chosen people in particular, under the old dispensation, but the great and stupendous instance of his love to mankind, is manifested in their redemption by Jesus Christ. This, indeed, shews in a superlative degree, that God is Love. This so far exceeds the other wonders of His paternal kindness towards us, that it is sufficient to engross all our admiration, and to call forth all our gratitude. "God so loved the world, that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life[o]."

How blessed the design, how universal the

[n] Is. lxiii. 7. &c. Id. liv. 7. &c. [o] John iii. 16.

offer of salvation! He loved *the world,* not a small portion of its inhabitants only, and therefore sent His Son to redeem it to Himself. He has declared by his Apostles, that "He willeth all men to be saved and to come to the knowledge of the truth[p]"—that "he is not willing *any* should perish but that *all* should come to repentance[q]"—He has commanded His Gospel to be preached to every creature, He gave His Son to "taste death for every man[r]"—"to be a propitiation for the sins of the whole world[s]"—"As in Adam all die, even so in Christ shall all be made alive[t]." "For God sent not his Son into the world to condemn the world, but that the world through him might be saved[u]."

There is one expression in the Epistle of St. Paul to Titus, which speaks so forcibly the extent of God's love to His fallen creatures, that it claims our particular notice. When the Apostle alludes to our Salvation by Baptism, and the renewing of the Holy Ghost, and declares that "not by works of righteousness which we have done, but by His mercy He saved us," he prefaces this declaration by

[p] 1 Tim. ii. 4. [q] 2 Pet. iii. 9. [r] Heb. ii.
[s] 1 John ii. 2. [t] 1 Cor. xv. 22. [u] John iii. 17.

the emphatic words—" But after that the kindness and philanthropy of God our Saviour appeared [x]." I know not that the word φιλανθρωπια occurs in any other part of Scripture. It is similar indeed to the expression in the preceding Chapter—" For the saving grace of God hath appeared unto all men;" but in the latter text it is more concentrated. It expresses in one compound word the love of God to man, that is, to the whole human race.

Thus general, thus universal, do the Scriptures assure us, are the intended benefits of Christ's death; thus general, thus universal, the love of God to mankind.

In return for such love, for such benefits, we are required much more strongly than the ancient people of God, to love Him with all our hearts, and souls, and minds, and strength, that is, with all our faculties and powers, as the great fountain of all good, and we are equally commanded to love our neighbour as ourselves. But as Christians, we are commanded likewise to love our enemies. The love which we naturally bear to those who love us, is not considered by our Saviour as entitled to any praise. A higher degree of

[x] Tit. ii. 4.

love is recommended to his disciples, and that after the example of our heavenly Father who "is kind to the unthankful and to the evil."

In cultivating benign affections towards those who injure or offend us, we are enjoined to imitate the perfections of God. "Be ye therefore perfect as your Father which is in Heaven is perfect."

Such are the proofs to be found in Holy Writ of that distinguishing attribute, that quality of the Divine Essence, which we adore and bless under the name of Love, and which we are called upon to copy, as far as our nature will permit, under the influence of heavenly grace.

But when we turn our eyes to the religion of Calvin, we turn them from light to darkness. This delighful picture of philanthropy and benevolence vanishes from our sight, and in their stead arise visions of horror, and woe, and despair. We behold a God, but I tremble while I apply the hallowed name to a being of such a description, decreeing from all eternity the everlasting misery of the great mass of his creatures, without an effort for their redemption, without allowing them a hope, or possibility of escape; bringing them into existence merely that they may perish, withholding from them the power of extricating themselves from their wretched condition; giving them incli-

nations to evil that they may commit the sins and incur the punishment to which they are doomed, and a knowledge of his will, merely that they may disobey it, while he keeps back from them the only gifts by which they might obtain forgiveness and be received into his favour. Such is Calvinistic Reprobation.

As to the love which he is represented as shewing to his elect, it is not like the love of a kind father to his dutiful and affectionate children, but has no reference whatever to their good or evil dispositions. We are told by this sect that he implants their faith, he compels their obedience, he pardons their backslidings, he conquers their unwillingness to serve him, and forces them to accept a salvation which they have used no exertions of their own to obtain. And this is Calvinistic Election!

Of such an Election and of such a Reprobation it is difficult to decide which is most abhorrent from the attributes of God, or the spirit of the Gospel.

But where is the love to his enemies which God has commanded us to imitate? It is no where to be found in this system. On the contrary, he is described by its followers, as having hated those whom he had consigned to reprobation before they were born, and so far

from considering them as objects of pity, he is held to have denied them the means of rescuing themselves from the trammels of sin, that he might fulfil his own decree, and promote his own glory, in their condemnation to eternal misery.

Good God! how is it possible to open the Book of Life, to contemplate Thy Divine Perfections, to read the multiplied declarations of Thy goodness and love, and not to recoil from a system which is so directly at variance with them all? Nothing, one would suppose, but an entire perversion of intellect, a spiritual madness could have driven a follower of Christ to depict the supreme object of our veneration in colours suited only to the great adversary of mankind!

But Calvin seems absolutely to have applied the assertion of St Paul, "that the god of this world had blinded the minds of them that believe not, lest the light of the Gospel should shine unto them;" and in another place, "that he worketh in the children of disobedience," not to the devil, as our commentators do, but to the great God of Heaven and Earth!!

And here, that I may not be thought to have mistated the opinions of this misguided man, I beg leave to insert the following passages in confirmation of their reality.

Calvin thus defines Predestination. "Predestination we call the eternal decree of God, "by which he hath determined to himself "what he would have to become of every in- "dividual of mankind; for they are not crea- "ted of a similar destiny; but eternal life is "pre-ordained for some, and eternal damna- "tion for others; every man, therefore, being "created for the one or the other, we say he "is predestinated to life or death; wherefore "the Apostle says, 'that the God of this "world hath blinded the eyes of them which "believe not,' who are destined to destruc- "tion, lest the light of the Gospel should "shine unto them; and in another place, that "'he worketh in the children of disobedi- "ence [y].'"

On John xiii. 18. he observes—"It must be "admitted, that when Christ asserts the "knowledge of whom he has chosen, it refers "to a particular class of mankind, and that "they are distinguished, not by the nature of "their virtues, but by the decree of heaven."

On our Saviour's declaration—"I pray not for the world, but for them whom thou hast given me, for they are thine," Calvin ob-

[y] Calvin, by Antonius Rebulius, 1561, B. 3. c. 2167. v. 2. p. 408.

serves, " This shews that the whole world " does not belong to its Creator, but that " grace delivers from the curse and wrath of " God, and from eternal death, a few who " would otherwise have perished ; but leaves " the world in its destruction to which it had " been destined."

Lest a doubt should arise in any pious mind on the intention of our blessed Saviour, in this solemn address to his Father, just before the close of his ministry, which is here so grossly perverted, let it be observed, that it is a peculiar prayer for that Church of which he is the Head. He first prays for those disciples who originally formed that Church, for their preservation from evil, for their strict and indissoluble union with himself and the Father. He next prays for those who should believe on him through their word, that they likewise might be united among themselves, and with the Father and the Son. And why does he thus pray for all his disciples in succession ? Not merely for their own sakes, but—" that the world may know that thou hast sent me." Though, therefore, the immediate object of our Saviour's petition was, as he declares, the invocation of blessings on his Church, and on its future members, its ultimate design was through their

means to accomplish the conversion of the world.

The zeal which I felt to vindicate the Creator and Redeemer of mankind, from the vile aspersion of Calvin, led me into this digression. I will now resume the hateful task of copying some other passages from his works, merely to shew that I do him no wrong.

On the subject of Reprobation Calvin says—"Many, indeed, as if they wished to avert "odium from God, admit election in such a "way as to deny that any one is reprobated, but "this is puerile, and absurd, because election "itself could not exist without being opposed "to reprobation: God is said to separate those "whom he adopts to salvation; to say that "others obtain by chance, or obtain by their "own efforts, that which election alone confers "on a few, will be worse than absurd; whom "God passes by, therefore, he reprobates, "and from no other cause than his determi-"nation to exclude them from the inheritance "which he predestines for his children." A little after he says—"It is a frivolous reply "of our adversaries, that God does not "wholly reject the objects of his long-suffer-"ing, but remains in suspense towards them, "awaiting the possibility of their repentance,

" as though St. Paul attributed patience to
" God, in expectation of the conversion of
" those whom he asserts to be fitted to de-
" struction, for Augustine, in expounding this
" passage, where power is connected with
" patience, justly observes that God's power
" is not permissive, but influential."

On this quotation I shall only observe, first, that every true Christian believes God's power to be influential to godliness, but never to sin. While the inference from Augustine and Calvin undoubtedly is, that God influences to evil, that he may prepare for destruction. Horrid supposition! The second observation is, that Calvin is not to be condemned as the sole supporter of this Manichean system, for Augustine, after his judgment had been perverted by the Pelagian controversy, certainly led the way into this maze of error. That he had an apt scholar in the Genevese Reformer, as he is called, will readily be allowed, and the obloquy may be shared between them without our taking the trouble nicely to determine which was entitled to the greater portion.

There is only one more passage with which I shall venture to sully my paper, in copying from the works of Calvin.

" All things being at God's disposal, and
" the decision of salvation or death belong-

"ing to him; he orders all things by his "counsel and decree in such a manner, that "some men are born, devoted from the womb "to certain death, that his name may be glo- "rified in their destruction."

"Ohe! jam satis est." The disgust I feel at even transcribing such opinions, must be my excuse for not proceeding to copy more of them; but these are sufficient to shew that I have done no wrong to the memory of Calvin, and that it is impossible to do wrong to the author of sentiments so degrading to the Greatest and Best of Beings, which would have shocked the feelings of the untutored Heathen, and from which the enlightened Christian ought to revolt with horror and disgust.

Is it possible that a greater contrast can exist than that which arises from the comparison of this odious view of God's government, with the contemplation of that celestial attribute of Love, which we have just been considering, which we have found identified by the Apostle with the Deity himself, which is manifested to all His creatures in the bounties of nature and grace, and the extension of which to His enemies calls for our imitation of His perfections in a similar conduct to our fellow-creatures. And if we are instructed by our Saviour to do good offices to those who offend

us, and to cultivate a forgiving and compassionate temper towards those who treat us with hostility, and this by the example of God Himself; let us be assured, that He will not be unnecessarily severe even to those who sin against Him, nor will consign any of His offending subjects to perdition, without an opportunity of escape.

The Justice of God is the next attribute which I will consider in contradiction to the Calvinistic scheme of redemption.

If, in human affairs, we regard the administration of justice as the great cause of personal security and national tranquillity; if, with the Apostle, "we account those who rule well worthy of double honour," we look up from earthly judges and earthly sovereigns to the great Judge and Sovereign of the world, as the model of perfect judgment, and impartial sway. We are ready to exclaim with the Patriarch, who knew in whom he trusted,—"Shall not the Judge of all the earth do right?" Hear then how He is described in the Song of Moses to His ancient people. "I will publish the name of the Lord;—ascribe ye greatness unto our God. He is the rock; his work is perfect; for all his ways are judgment; a God of truth, just and right is he." In Job it is said, "Far be it from God, that

he should do wickdness, and from the Almighty that he should commit iniquity ; for the work of a man shall he render unto him, and cause every man to find according to his ways ; yea, surely God will not do wickedly, neither will the Almighty pervert judgment."

The Psalmist invites all people to join in glorifying God as the righteous Judge of all. " Give unto the Lord all ye kindred of the people, give unto the Lord glory and strength —O worship the Lord in the beauty of holiness; fear before him all the earth: Say among the heathen that the Lord reigneth, the world also shall be established, that it shall not be moved ; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad—for he cometh, for he cometh to judge the earth ; he shall judge the world with righteousness, and the people with his truth[z]." And again—" The Lord reigneth, let the earth rejoice ; let the multitude of the isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne[a]." In Ezekiel the Lord remonstrates with his people, who seem to have misinterpreted His denunciation of temporal judgments on the descend-

[z] Ps. xcvi. 7, &c. [a] Ps. xcvii. 1, 2.

ants of idolaters and despisers of His commands, and to have adopted a persuasion that the sins of the Father must descend upon the Children; and who asked with actual or affected scepticism as to the truth or justice of the proverb—"Why? Doth not the son bear the iniquity of the father?"—He therefore condescends to expostulate with them, and to point out the real equity of His dealings, and with prophetic reference, perhaps, to the times of the Gospel. "When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them; he shall surely live; the soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."—"Yet, ye say, the way of the Lord is not equal. Hear now, O House of Israel! Is not my way equal, is not your way unequal? Therefore I will judge you, O House of Israel, every one according to his ways, saith the Lord God[b]."

The justice and judgment of the Almighty necessarily involve the awful sanction of His

[b] Ezekiel xviii. and xxxiii.

government, the punishment of the wicked. But whether we have respect to the temporal or eternal penalties for sin, we find from God's word that they are levied with strict impartiality, and, according to the rules of righteous retribution. Not only by the laws of Moses was such retribution required in the administration of justice, as "a tooth for a tooth, an eye for an eye, &c." but it was expressly regarded as the principle of God's law. Sins of ignorance and inadvertence were to be forgiven, but wilful and presumptuous sins to be punished without mercy.

This retribution is openly declared in many passages of Scripture, and may be traced in many where it is not expressed.

Samuel says to Agag, "As thy sword has made women childless, so shall thy mother be childless among women." Nathan to David—"Thou hast killed Uriah the Hittite with the sword—now, therefore, the sword shall never depart from thy house." And again, "Because thou hast despised me, and taken the wife of Uriah the Hittite to be thy wife; thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them to thy neighbour." And Elijah to Ahab—

" Thus saith the Lord, in the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine."

Thus, just and equitable was God in His dealings with His people, under the Old Testament. In the New we are assured, as decisively by our Saviour himself, that " The Son of man shall come in the glory of his Father, with the Holy Angels, and then shall he reward every man according to his works."

This assurance is repeated in nearly similar expressions in various parts of Scripture. " For we must all stand before the judgment Seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad[c]." And particularly in the last declaration of our blessed Lord at the close of the Apocalypse—" Behold I come quickly, and my reward is with me, to give every man according as his work shall be[d]."

In the Parable of the Talents, it is shewn most clearly that men are rewarded agreeably to their exertions, and to the improvement of the powers with which they are entrusted, and this is exemplified likewise in the Parable of the wise and foolish Virgins. The principles of equity which will govern the decisions

[c] 2 Cor. v. 10. [d] Rev. xxii. 12.

of the great Judge, are also set forth by our Saviour. "That Servant which knew his Master's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes, but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes, for unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more."

The awful judgment of the last day is so clearly displayed to us in the 25th Chapter of St. Matthew, and has been so often referred to, that I forbear to quote it; but it is impossible to read it, and not to acknowledge that men shall be equitably rewarded or punished by the great Saviour and Judge of the world, for the faithful discharge or the wilful neglect of their Christian duties.

In short, from the foundation or the world, we find in every solemn declaration of the Old and New Testament, that God is favourable to all who fear and obey him, and that He is, at the same time, the just requiter of all who disregard and offend Him. For, as the Psalmist and St. Peter assure us—"The eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil."

We are, therefore, instructed by the word of God, that such is His mercy towards us, that "He willeth the salvation of all men," and that he is lenient to those who sin through ignorance; that "He willeth not the death of a sinner, but that He should turn from his evil way and live;" but such is His justice also, that those who obstinately reject His Gospel, when it is offered and clearly revealed to them, and "those who sin wilfully after they have received knowledge of the truth," if they die unrepentant, "shall be punished with everlasting destruction from the presence of the Lord."

"Knowing therefore," say the first teachers of Christianity, "the terrors of the Lord, we persuade men." And is it not one great object of this terrible denunciation against wilful transgressions, to awaken and alarm the sinful, that they may reflect before it is too late, truly repent and remember "that the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord?" If, in the most severe of all His dispensations, we are compelled to acknowledge the just judgment of God, we must gratefully adore the same attribute in his impartiality towards the children of men.

We are told by St. Peter, "that God is

no respecter of persons, but in every nation, he that feareth him and worketh righteousness, is accepted by him." There is scarcely a passage in the Bible which conveys more illumination than this on the attributes of God, or more comfort to the mind of man. It sets aside all idea of irrespective preference or rejection. If the Almighty, in His infinite wisdom, has seen it good to select a particular people, or even particular persons, to receive a greater knowledge of the truth than others, we learn from hence that it was not for their own sakes that they were so selected, farther than as they were devoted to His service; but for the purpose of communicating His will to the rest of mankind. We are taught, likewise, that 'fearing God and working righteousness,' or, in other words, prayers and alms, piety and morality, faith and obedience, are the never-failing recommendations to God's favour—that in every nation, the services of such votaries will be accepted by Him. Far be it from me, however, to infer or insinuate that any services of man can be accepted for the remission of sins, and the attainment of eternal life, without the merits of Christ. The reception of Cornelius into the Church speaks a different language. Even this pious and benevolent man was directed by a Vision from

Heaven to send for the Apostle, that he might be instructed in the way of salvation, and attain to higher degrees of grace here and of glory hereafter. But this interesting page of sacred history encourages the pleasing hope that those by whom the sound of the Gospel has not been heard, to whom the mercy of redemption has not been revealed at all, or has not been revealed in simplicity and truth, if to the best of their knowledge and ability they worship God and do good to their fellow-creatures, will, through the merits of that Redeemer whom they knew not, but who died for all men, obtain a future retribution according to their works, from the just Judge of all the earth.

The impartiality of God may be shewn also from various other passages of Scripture. St. Paul, when speaking to the Galatians of his first introduction to the Apostles, who, of all men, might have been supposed to be the peculiar favourites of Heaven, says of them, "whatsoever they were, it maketh no matter to me; God accepteth no man's person." To the Ephesian Masters he recommends forbearance to their Servants, "knowing that they also have a Master in Heaven, and there is no respect of persons with him." The Colossian Servants he exhorts to perform their duty,

" not as men-pleasers, but with singleness of heart, fearing God," and he adds—" whatsoever ye do, do it heartily, as to the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong that he hath done, and there is no respect of persons." St. Peter enforces our duty by the example of the Almighty. " It is written," says he—" Be ye holy, for I am holy; and if ye call on God, who, without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear."

The Apostles, moreover, are anxious that we should be imitators of God, as in other qualities, so likewise in impartiality. St. James lays great stress on this virtue. " My Brethren, have not the faith of Jesus Christ the Lord of glory with respect to persons." St. Paul in his directions to Timothy, enforces the same in the most solemn manner. " I charge thee before God and the Lord Jesus Christ, and the elect Angels, that thou observe these things, without preferring one before another, doing nothing through partiality."

It is obvious, indeed, that a partial conduct is inconsistent with the rules of equity, and therefore can find no place in the character

and administration of that Divine Being who is the fountain and perfection of Justice.

I think it unnecessary to dwell any longer on the Scriptural proofs by which it is demonstrated that the attribute of Justice, similar to that which is exercised by man, but perfect in its kind, is inseparable from the Supreme Judge of the world, and from his beloved Son, unto whom He hath committed all judgment.

But now what shall we say of the system of Calvin, as compared with this essential quality of the Divine Nature? It contradicts it in every point.

In the first place it considers the whole mass of mankind as doomed to inevitable and everlasting destruction, merely for the transgression of their progenitor. There is something so opposite to our ideas of justice, and consequently of the God of Justice, in such a supposition, that unless it can be proved by most certain warrants of Scripture, it ought not surely to be believed. That man, since the Fall, is born in a degenerate state, that he has a tendency to sin, and that sin deserves and will receive punishment we readily acknowledge, but that the whole human race was at once consigned to endless perdition for the transgression of Adam, I cannot find in the word of God nor in the doctrines of our Church.

On the contrary, while his justly offended Maker denounced the punishment of death, which he had threatened to inflict on the disobedience of man, He mercifully suspended the execution of the sentence, He mingled comforts with his privations, we have reason to believe that He instructed him in the knowledge of His will, pointed out to him an acceptable mode of worship, and enabled him to recover, by repentance and piety, the favour which he had forfeited by sin. And if we hope and believe that forgiveness, with the promise of a Redeemer, was conceded to our first parents, we cannot doubt but it was extended likewise to their obedient posterity. That the descendants of Seth, when intermingled with the progeny of Cain, became gradually corrupt, till their depravity was so general that they were swept off by a flood, we find from the history of the Bible. That the posterity of Noah likewise were led astray by degrees into sin and idolatry, we learn from the same sacred records. That man was governed during the Patriarchal age by a system of temporal rewards and punishments, and that this system was promulgated to His chosen people under the Theocracy of the Law, is evident to every one acquainted with the Old Testament. But when the New Testament of

grace and mercy was revealed to mankind, when "life and immortality were brought to light by the Gospel," when the nature of duty and sin were clearly exhibited, when heavenly assistance was promised to enable us to perform the one and to avoid the other, and when for the sake of the infinite merits of our Redeemer, and of his propitiatory sacrifice, our former sins were blotted out on repentance, then, indeed, while the blessing of eternal life was promised to the righteous, the punishment of eternal death was denounced against the wicked.

In such a dispensation we discover and adore the strict justice combined with the tender mercy of God, but in the Calvinistical scheme we discern neither justice nor mercy. In order to extricate a portion of mankind from his horrible decree, the very term by which Calvin himself designates it, he supposes that God had determined to save some individuals (but let it be remembered) without any regard to their moral or religious conduct, and to rescue them, in spite of every obstacle, from the common destruction. The rest he gave up to their miserable fate without interference. To the pious worshipper of a just and holy God, it appears conclusive, that if the Almighty chooses any individual as an ob-

ject of favour, it is with reference to a foreknowledge of his piety and obedience. But the Calvinist spurns at such a supposition. He will not allow that the choice depends on any foreseen quality in man. He considers foreknowing and fore-dooming as the same with respect to God. What says the Scripture?—"Shall I hide from Abraham that thing which I do? seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him; for I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." It is evident to every unprejudiced person, that God's favour towards Abraham was founded on a foreknowledge of the Patriarch's ready devotion to his Maker and discharge of his duty, which was uniformly exemplified in the conduct of his life.

The solemn promises to David depended on a similar foreknowledge, that though he would fall into heinous sins, he never would forsake the worship of the true God; and the conditional promises and threats to his successors, had reference to the same foreknowledge, and were strictly fulfilled as they re-

spectively adhered to the laws or departed from the service of God.

But if the Election of Calvin shocks our reverence for God's justice, what shall we say to his Reprobation? This man maintains that the Being of his own distorted imagination, to whom he gives the sacred name of God, had decided by an immutable decree, to consign millions of his creatures to eternal torments, before they were born; that he withholds from them all the means of grace, or only grants it partially, to increase their wickedness; that he has no compassion on the ignorance or error which led them into crime, but punishes them all with equal and implacable rigour. Scripture indeed would lead us to a different conclusion, but what is Scripture when put in competition with a theory which makes reason and revelation bow before it? Scripture has told us that they who know their duty and do it not, shall be severely punished, but they who are ignorant of it and do it not, shall receive but a slight chastisement, that to 'whom much is given, of them much will be required, and to whom little is given little will be expected in return,' whereas by the doctrine of Calvin the stripes are heaviest on those to whom little is given, and the punishment lightest on those who have received most. Scripture informs

us, in the words of our Saviour, that "if the mighty works which were done in Chorazin had been done in Tyre and Sidon, they would long ago have repented in sackcloth and ashes" —and therefore he adds—"it shall be more tolerable for Tyre and Sidon in the day of judgment than for that city," which had enjoyed the opportunity of beholding his miracles. Here spoke the just and discriminating Judge of the earth in a language not to be mistaken. The same equitable spirit breathed in the last prayer of our dying Lord,—"Father forgive them, for they know not what they do." We are told too by St. Paul, that 'though he had been a persecutor and blasphemer he obtained mercy, because he did it ignorantly in unbelief.' The inference to be drawn from these passages as proofs of the equity of God and the error of Calvin, I will draw in the words of Dr. Graves, to whom I am gratefully indebted for many of the suggestions and arguments which I have adopted in this dissertation.

"Now the principle that the want of the means of instruction and correction is a palliation of guilt, and the system of absolute Predestination which denies these means, and thus makes condemnation certain, seem utterly contradictory. The voice of reason and the

Judge of man concur in the former, must we not then reject the latter as untenable and unscriptural[*]?" Can any observation be more just or more temperate?

The circumstance, after all, which distinguishes the system of Calvin most obviously from the word of truth, is that of the impartiality of God as part of His Divine attribute of Justice. We have seen that this impartiality is declared in many texts of Scripture, and forms a model which we are expected to imitate. That "God is no respecter of persons," was the ground of rejoicing to all nations in the conversion of the Gentile world. It is still the support and confidence of all who are suffering under distress or persecution. It still affords to the lover of mankind, and to the believer in the universality of our Saviour's propitiation, the benevolent hope that all who fear God and work righteousness, will find acceptance with Him, whatever be the extent of their knowledge, or the degree of their illumination.

But such an impartiality as the Scriptures describe, strikes at the very roots of Calvinism, and destroys it at once. It is obvious that this creed is founded upon a system of favouri-

[*] Graves on Calvinistical Predestination, p. 79.

tism, which supposes the Deity to have selected from the beginning of the world certain individuals out of mankind, without any regard to their moral conduct, and to have destined them to the infallible attainment of eternal bliss, for the fulfilment of his pleasure, while on the other hand he has doomed all the rest of his human offspring, without respect to their ignorance and blindness, or their desires and endeavours after good, to unavoidable perdition—for the advancement of his glory.

We have seen, however, that the glory of God is His Goodness, that His essence is Love, and that His government is Justice and Equity. Before these attributes Calvinism is scattered to the winds, or rather, is driven down again to that region of darkness from whence it was first raised, by the spiritual enemy of true religion.

This disgusting system may likewise be shewn to be equally contrary to all the other attributes of God, as revealed to us in Scripture, namely, to His Holiness, His Wisdom, and His Truth. As a Holy God He hateth sin, and would therefore preserve all His creatures from being defiled with it. "Say not," says the son of Sirach, "that it is through the Lord I fell away; for thou oughtest not to do the things which he hateth. Say not thou, he

hath caused me to err, for he hath no need of the evil man." And in confirmation of the doctrine of this Apocryphal Writer, we are told by an inspired Apostle—"Let no man say, when he is tempted, I am tempted of God, for God tempteth no man." What then are we to think of the declaration of Calvin, that "God fits and prepares men for destruction[f]?" Or of Piscator, that "he has so absolutely and efficaciously determined the will of every man, that he cannot do more good than he really does, nor omit more evil?" Or of Beza, "that God hath predestinated, not only to damnation, but also unto the causes of it, whomsoever he saw meet[g];" or what shall we think of Knox, the Scotch zealot, who affirms that "the wicked are not only left by God's suffering, but compelled to sin by his power?" Or what of Perkins, the English fatalist, who maintains that "God hath justly decreed, even the wicked works of the wicked[h]?"

It must be confessed, however, that Austin has led the way in this course of madness and impiety, when he asserts that "God suffers evil, and suffers it not unwillingly, but wil-

[f] Cal. Ins. ii. iv. 3.

[g] Beza de Pred. Op. vol. viii. p. 431.

[h] See Bishop Mant's Bamp. Lect. p. 193, and following.

lingly[i]"—and that "he works in the hearts of men to incline their wills, whithersoever he will, whether it be to good or evil[k]."

It would be useless to combat such opinions as these. They can only arise from a gross distortion of Scripture. We are astonished, that under any circumstances, they should have found admittance into rational and religious minds, and while we wonder, we must abjure them with abhorrence.

On the attribute of Wisdom I shall merely observe, that I have already entered at large into a consideration of the exercise of this attribute, in the Divine government of free and responsible agents, by which God never leaves them with an excuse for sin, nor without a motive to virtue and piety, by which He gradually educes good out of evil, and provides the means by which all human beings may eventually be led to a knowledge of His will.

But Austin and Calvin refer all events to His decrees, of which of course they can know nothing. "He foreknew," says Austin, "because he predestinated." "He therefore foreknows," says Calvin, "because he has ordained and decreed it."

[i] August. Enchir. c. xxix.

[k] De Grat. et lib. Ab. c. xxx. Aug. de Dono Persio. c. xviii.

It may be easily shewn that all God's decrees, as they are revealed to us in Scripture, are conditional, and that their execution depends upon the conduct of those to whom they are announced; and it has been satisfactorily shewn, in the late able work of Dr. Graves on Calvinistic Predestination, that this is uniformly the case; but the Author, or rather, the Reviewer of this system of decrees, as Bishop Mant justly remarks, "could not discover any method for promoting God's honour, more suitable to his wisdom, than that of pretending to impose laws upon his creatures, whom he has previously disabled from obeying them; of treating men in the work of redemption as mere machines, whom he had created free and reasonable agents; and of appointing, by an absolute and irresistible decree, that those things, which he most hates and abhors, should be most practised, and that those which he most loves and approves, should be omitted [l]."

The attribute of Truth is universally applied to God in the Holy Scriptures. "He is a God of truth," says Moses, "He is not a man that he should lie [m]," says the constrained Prophet in his predictions on the fate of the Israelites. "Faithful in his promises," says Cle-

[l] Mant's Bamp. Lect. 201. [m] Deut. xxxii.

from society, to be attributed to the God of truth? We cannot wonder that such impiety is rebuked by the good and tender Melancthon. "Let us not pretend," says he, "that there are contradictory wills in God, for God is true; not at variance with his own wisdom, and with the word which he hath uttered and established [q]."

There are only two or three additional remarks, which I shall proceed to make, before I take my leave of this perverted interpretation, or rather, corruption of Scripture.

It is one of the first principles impressed on the mind of man, as the foundation of all religion, "that God exists, and that He is the rewarder of them who diligently seek him." This principle of faith and trust in God, is recognized and commended by St. Paul. We are also told by the Psalmist to "seek the Lord and his strength, to seek his face evermore." And we are promised that "they who seek the Lord shall want no manner of thing which is good." Our blessed Saviour commands and assures us, to "seek, and we shall find, to ask, and we shall receive." Can any principles, any injunctions, any promises, be more encouraging or more comfortable to the heart of man.

[q] Mel. Commin. Rom. ix. Op. vol. iv. p. 160, &c.

[illegible] and just in his judgments, he who hath commanded men not to lie, much less shall he be a liar himself; for nothing but a lie is impossible with God;"[n] and this attribute, likewise, is adverted to by the Apostle to the Hebrews, where he assigns the reason of His confirming His promise with an oath[o].

Now God has expressly declared that he willeth not the death of a sinner, "and that he willeth all men to be saved;" but Calvin has not hesitated to maintain that "God hath two wills, the one outward and revealed, whereby he most tenderly invites sinners to his grace, and most graciously calls them to repentance, seeming as though he were earnestly desirous of their salvation; whereas his other will is inward and secret, which is irresistible, and takes effect infallibly; and by this he brings men through ways unavoidable, to an estate and course of sin here, and then unto eternal damnation hereafter!!!"[p]

I can hardly copy such a sentiment without shuddering at its blasphemy. What? Is the conduct of declaring one thing and meaning and doing another, which would justly render even sinful man infamous, and exclude him

[n] Ep. ad Cor. c. xxvii. [o] Heb. vi.

[p] Calvin, in Ezekiel xviii. 23.

from society, to be attributed to the God of truth? We cannot wonder that such impiety is rebuked by the good and tender Melancthon. "Let us not pretend," says he, "that there are contradictory wills in God, for God is true; not at variance with his own wisdom, and with the word which he hath uttered and established [q]."

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[q] Mel. Commin. Rom. ix. Op. vol. iv. p. 160, &c.

But the blight of Calvinism comes and withers all these smiling prospects. It tells us, in the first place, that it is in vain to seek, for we have no power to do so. We must wait till we are sought, and when God's grace comes to any, it comes irresistibly, and compels obedience. We acknowledge that without His preventing and assisting grace, we are unequal to the proper performance of any spiritual work, but we are bound to believe that when we are thus commanded to pray and exert ourselves, sufficient grace will be granted to excite and assist our endeavours in the discharge of duty. The Calvinist, on the contrary, tells us that our doom has long ago been fixed, fixed indeed, before we entered the world, and that no petition nor effort of ours can possibly change it.

It is, in fact, most evident that the great duty of prayer, that intercourse between God and the human soul, that efficacious means of obtaining all spiritual and temporal good, which is not more a duty than a privilege, is rendered nugatory by Calvinism. Whoever is seriously persuaded of the truth of such a Creed, must believe that he has been immutably predestined, by God's decree, to eternal happiness or misery. If so, what inducement has he to pray? Prayer cannot be necessary

for him in the first case, it can be of no avail in the second. It may be said that He who predestined the end, predestined also the means, of which prayer is one. But this supposition contradicts another tenet of the same creed, which denies the co-operation of man, and makes his salvation the sole work of God. Besides, they who are weak enough to believe that individuals are absolutely chosen without any regard to their future moral or religious conduct, are apt to consider themselves of the happy number, and are easily persuaded to dispense with the task of prayer for that which is already secured to them as the favourites of Heaven; or should they unfortunately imagine that they are destined to perdition, in that case they feel convinced that prayer is altogether hopeless, for nothing that man is able to perform can change the divine decree. To use the language of Milton in his Paradise Lost,

——— "Prayer against his absolute decree
No more avails, than breath against the wind,
Blown stifling back on him that breathes it forth[r]."

That such a consequence of false doctrines does not rest in hypothesis merely, though it is an obvious deduction from premises, may

[r] Paradise Lost, B. xi. l. 311.

be seen by a reference to the Treatise published by Dr. Lawrence from a MS. in the Bodleian Library, intituled, "Authentic Documents relative to the Predestinarian Controversy, which took place among those who were imprisoned for their adherence to the doctrines of the Reformation by Queen Mary." And I trust I shall not be considered as digressing from the course of my investigation, if I advert to circumstances so closely connected with the object of it. Among the prisoners, Bradford and Trewe were the most prominent characters; the one attached to Calvinistic principles, the other to the sound tenets of Scripture. The latter could not help taking offence at the conduct of Bradford and his companions, who while Trewe and his friends gave themselves up to abstinence and prayer, employed their leisure hours in gaming and other amusements; and when pressed by passages of Scripture against those who sin wilfully against God, dared to affirm that "all such as shall be saved were elect and predestinate thereunto before the foundation of the world was laid, and none of them can be damned, do what wickedness they may." Trewe therefore drew up his objections in 23 propositions, which he calls "Enormities." The 18th Enormity is as follows. "Also it giveth occasion to neglect

prayer, unless it be for corporal food, raiment, and health of body, and such like, and nothing for the soul, in that it affirmeth, contrary to the Scriptures, that all such as were predestinate before the foundation of the world was laid, must of necessity be saved, therefore they need not pray for it, and the residue must of necessity be damned, and prayer will not help them."

The same conclusion from such tenets extended to the whole conduct of life, is to be drawn from the well known reply of the Landgrave of Thuring, when admonished by his friend of the danger of his vicious life. "If I am predestinate, no sins can deprive me of the kingdom of Heaven. If I be reprobate, no works can procure it for me."

Such anecdotes as these, exemplifying the consequences of Calvinistic doctrines, are worth a thousand arguments.

But it is not prayer alone that is set aside by such opinions; let us seriously consider what effect they have on the awful doctrine of a future judgment.

We are taught by the highest authority, that we shall be judged according to our works, and the nature of that judgment is pointed out as to some of its principal features, by the Divine Judge himself. But let the

doctrines of Calvinism be once admitted, and it is manifest that the righteous can be entitled to no praise, and the wicked can deserve no censure at that awful day. The commendation of good deeds in the former, must be disclaimed by those who had no power to act otherwise, and to the reprehensions of the latter they might justly reply, "Lord thou knowest that we could not believe on thee, could not serve thee, nor discharge the duties of charity according to thy will, because the means were withheld from us; we were not assisted by thy grace."

Whether those who were designedly placed in such a situation, and might properly use such a plea, could deserve any punishment, much less everlasting punishment from the equitable Judge of all the earth, I leave to the voice of reason and true religion to decide; but I anticipate that decision in the words of Augustine, whom I am happy to quote in his contest with the Manichees, before prejudice had perverted his intellect. "Who," says he, "will not exclaim, that it is folly to command him, who hath not liberty to do what he is commanded, and that it is unjust to condemn him who hath it not in his power to do what is required? And yet these miserable men understand not that they ascribe this wickedness

and injustice to God." [8] And in another place he observes—"It is the height of madness and injustice to hold any person guilty because he did not do, what he could not do [9]." O si sic omnia!

But there is another and a still more weighty observation which presses with peculiar force upon my mind, and which places the system of Calvin in direct opposition to the Gospel of light.

Why are we called upon to celebrate the redemption of mankind by Jesus Christ, in the highest strains of praise and thanksgiving? Why do we gratefully adore the unspeakable love of the Father in giving His only begotten Son to die for us,—of that Son in voluntarily becoming incarnate, to fulfil all righteousness, and to suffer in our stead; of the Holy Ghost in descending from the Father and the Son to influence our minds, and to enable us to accomplish our salvation? Is it not because we believe that the sins of the world required such an atonement, that this astonishing humiliation of the Son of God was intended to shew us the heinous nature of sin, and to operate as the strongest motive to restrain us from it?

[8] Aug. Lib. de Fide cont. Man. c. x. tom. viii. App. 26.
[9] Lib. de duabus Anim. c. xii. § 17.

Is it not because we are assured that as the sin of Adam brought death upon himself and all his posterity, so the perfect obedience of Christ has brought life and immortality, and eternal bliss, to all who believe and obey Him?

But if we can persuade ourselves with the disciples of Calvin, that Christ did not die to be a propitiation for the sins of the whole world, but only for those of a few individuals selected without any regard to their moral qualifications:—If while we acknowledge the heinousness of sin, we are taught to believe that the majority of the human race cannot avoid it, nay, that they are positively destined to commit it, in order that they may perish: If the bright example of Christ ceases to be a pattern, and His wonderful goodness to be a motive;—for how can they operate on those who have no power to imitate the one or to be influenced by the other?—If, I say, we are to consider ourselves as mere machines in the hand of God, to be impelled at His pleasure to good or evil, I ask with confidence, but at the same time with the deepest reverence for that mystery of godliness which is thus impugned, where was the necessity for such a redemption; for that surprising intervention of grace which united Heaven with earth; for that

chain of remarkable events, which from the Fall to the birth of Christ, by immediate revelation, by signs and wonders, by laws and prophecies, ushered in the promised Redeemer to the world; for that life of suffering, and that death of agony, for all the miracles with which his divine Mission was accompanied, and for all the precepts and commands which were promulgated by himself and his Apostles? Why was it necessary that such a ransom should be paid, that such a sacrifice should be offered, when without any reference to this scheme of redemption, a simple mandate of the Almighty would elevate a portion of His creatures to eternal bliss, and consign all the rest to eternal misery?

To this last question I shall not suggest an answer. I shall leave it to be given by every pious and reflecting mind.

I have now completed that view of Calvinism which I had dictated to myself, when the observations of Mr. Whish first led me to consider, whether such a system had any claim to favour or defence.

I do not think I have over-stated any opinion of this extraordinary man or of his followers, and I must say, after having examined the terrific features of this ghastly vision, that it still glares upon me in all its original deformity.

Far be it from me, however, to impute to those who profess to embrace his doctrines at the present day, a willing concurrence in all the dreadful consequences which must result from the principles he maintains. I believe, in my conscience, that they conceal them from themselves. Common sense and real piety neutralize the poison which would otherwise be extracted from the envenomed cup, and they labour to persuade themselves that they are exalting the glory of God while they are degrading the powers and capacities of man. But I feel convinced, at the same time, that the deductions which have been drawn from the different positions advanced by Calvin, are fair and legitimate inferences from the premises which he has ventured to lay down, and that those inferences inevitably terminate in absurdity and impiety. Did I not know the weakness of human nature, and the force of a name, I should be overwhelmed with surprise, at the conviction that such opinions still find adherents in an enlightened age, but I trust the number of those adherents is rapidly diminishing, and as they decrease, it is my earnest hope that true religion may as rapidly flourish and expand.

Often have the tenets of this stoical school been stigmatised as they deserve, by the Di-

vines of our venerable Church. One of our pious Martyrs, Bishop Hooper, observes with reference to different heretical opinions, "It is not a Christian man's part to attribute his salvation to his own free-will with the Pelagian, and extenuate original sin. Nor to make God the author of ill and our damnation with the Manichee. Nor yet to say God has written fatal laws as the Stoic, and with necessity violently pulleth one by the hair into heaven, and thrusteth the other headlong into hell."

But the ablest and most characteristic portrait of Calvinism that ever was drawn, is given us in a single sentence by Jortin, a sentence which has been repeatedly quoted, but the truth of which has never been refuted, and as writers of higher authority have done before me, I cannot help summing up my remarks on this very important subject in his energetic words. "We have left," says he, "the fatalists to rejoice, (since they can rejoice,) in a religious system consisting of human creatures without liberty, doctrines without sense, faith without reason, and a God without mercy."

It has been shewn by Bishop Tomline and other Divines, that many of the tenets held by Calvin are similar to those which were condemned as heretical in the first ages of the

Church, and if Calvinism be not considered as a Heresy, I speak only my own opinion, but I profess my utter incapacity to conceive what deviation from religious truth can deserve such a title.

CONCLUSION.

HAVING at length completed my re-investigation of every subject which gave rise to my "Letter on the peculiar tenets of the present day," and having, to the best of my ability, replied to the animadversions of Mr. Whish, on various parts of that Letter; having likewise been led into a novel disquisition by the direct praise, or mitigated censure with which he has sought to rescue the memory of Calvin from obloquy, I shall now conclude with a short recapitulation, and a few additional remarks, which regard to my own character, and the nature of the controversy into which I have been drawn, seem imperatively to require.

The tenets which I particularly noticed in the Sermons of a Party in the Church, whom I have no desire to designate by any offensive title, but who do not appear to me exclusively to deserve that of Evangelical, were as follows:

1.—An exaggerated statement of the corruption of human nature by the fall.

2.—A depreciation of the Sacrament of Baptism as the symbol of Regeneration.

3.—A practice of dividing the whole of their congregations into the converted and unconverted, in opposition to the view of our Apostolic Church, who seeks to train up all her Members from Baptismal initiation to Christian holiness.

4.—The perpetual inculcation of faith without works, as alone necessary to salvation, without distinguishing between the conditions and the cause of our Justification, nor between its commencement, its continuance, and its close.

5.—The disparagement of a moral and virtuous life, by unexplained invectives against self-righteousness, and the comprehension of all that is required of man, into a conviction of sin, and an abandonment of ourselves to the mercy of God in Christ.

6.—A mystical notion of faith as an infused principle different from belief, and a disposition to undervalue the co-operation of man's exertions with the influence of the Holy Spirit.

These were the tenets which I ventured to call peculiar, as distinguishing a party in the Church at the present day, and which I considered as in many respects inconsistent with Scriptural truth.

Now I will ask any dispassionate and unprejudiced person, who has read Mr. Whish's Pamphlet, or even such parts of it as I have extracted in this Vindication, whether, after expressly denying, in the first place, that the tenets objected to in my Letter, are justly imputable to the Party in which he is enrolled, Mr. Whish has not, in the course of his Reply, adopted these tenets as his own, and endeavoured to defend and justify them to the utmost of his power.

I may or may not have answered his observations in a satisfactory manner, but, as I before observed, I cannot possibly be liable to these two inconsistent allegations. I cannot be guilty, in the first place, of imputing to the Party doctrines which they are anxious to disclaim, and in the second of opposing the very same doctrines, as those which they are zealous to support. It is obvious that both these charges cannot be just.

With respect to my present Opponent, I can truly say that the remarks in my Letter were not intended as an attack upon him, of whom I had no knowledge when that Letter went to the Press. I might, indeed, have been told that he was one of the Clergy misnamed Evangelical, but I can assure him that nothing personal was directed against himself or any

one individual of the Party to which he belongs, with the exception perhaps of the Clergyman to whom it was really addressed.

This I think it necessary to say, because, though it is possible Mr. Whish may have been chiefly incited to publish his intended Reply by the Esprit du Corps, yet he sometimes expresses himself with an acrimony which wears the appearance of personal resentment.

I hope, in the Vindication of my sentiments, which has now been elicited from me, I have not transgressed the bounds, nor departed from the spirit of Christian charity. Should this have been unwittingly the case in any instance, I earnestly entreat forgiveness, for I would sooner fail in my own defence, than designedly wrong an adversary by unfair or unkind imputations.

But having endeavoured, to the utmost of my power, to justify the positions advanced in my Letter, and also to answer the objections which have been brought forward by Mr. Whish, I trust I may be considered, by every candid reader, as having fully cleared myself from that heavy and opprobrious charge, with which that Gentleman has laboured, in the close of his Pamphlet, to overwhelm his supposed adversary.

This charge I will quote at length, in order to deal fairly with its author.

"Moreover, in the course of my examination, I have shewn that Mr. Cooper's own views are at variance with Scripture, with the Formularies of our Church, and with the writings of the Reformers, and that in endeavouring to subvert what he conceives to be the tenets of his adversaries, and to establish his own, Mr. C. has derogated from the authority of the Thirty-nine Articles—maintained positions diametrically opposed to some of them—and by misquotations, and garbled extracts, made the Homily on Salvation speak a language totally the reverse of what it does speak." (P. 37.)

This is, indeed, a very grievous accusation, but I shall only observe upon it, that the Polemic who ventures to arraign and pass sentence on his antagonist in such harsh and defamatory language, ought at least to be sure that the charge is proved, and to be careful, at the same time, that while he is judging another he is not condemning himself.

I have shewn, in one of the foregoing dissertations, into what contradictions Mr. Whish has been drawn, by his own concessions to me on the one hand, and his appeal to the supposed authority of the Homilies on the other,

and it may be thought, by some of his Readers, who are firmly attached to the doctrines of the Established Church, that in his opinions on Regeneration, for instance, not to mention those on any other subject, he has laid himself open to animadversion from the heads of that Church; but I have no desire to recriminate. It has been my endeavour to meet argument by argument, and it is my object to vindicate myself, and not to vilify my opponent. That object, I trust, I have fully attained, and I shall therefore leave the result of the controversy without apprehension to the judgment of the candid, the wise, and the judicious.

The motive which first induced me to take up my pen on such a subject, was, if I know my own heart, an earnest desire for the investigation of truth—of Scriptural—of Evangelical truth. I had traced, as I thought, a tendency to error in the peculiar doctrines of the present age, and being brought, by a particular circumstance into collision with one who taught them, it was my ardent desire to discover what was the nature of the deviation, and how far it departed from the old paths and the steady light of Scripture.

My Letter was the result of that inquiry. But in my zeal for the establishment of truth, I had a still higher object in view, and that

was, the Unity of the Church to which I belong. This unity must, in fact, be founded on Scriptural truth.

I lament to see the separation which has taken place of late years, between members of the same Establishment, not only in doctrine, but in manners, in habits, in the intercourse of society, in the phrases of conversation, and even in the pronunciation of sacred words. All betokens the formation of a party, the seclusion of a sect.

Men who have been bred up at the same Universities, under the same Professors, ordained by the same Prelate, appointed to read the same Liturgy, to preach the same faith, to inculcate the same doctrines, to administer the same Sacraments, yet separate from each other, and range themselves under different denominations in the same Church. Nor does the evil rest here. It extends to their congregations, and produces contentions not unfrequently in the same Parish, from their attachment to their respective Teachers, which have in some instances been designated by the appropriate title of a Holy War. Ought these things to be? Well may the Prophet ask—"Can two walk together, except they be agreed?" And has not a greater than any

Prophet declared, that "a House divided against itself cannot stand?"

I know it has become a popular doctrine, readily adopted by the inconsiderate, that it is too much to expect of men, who differ on all other subjects, to agree on that of religion; and that all required of us as Christians, is mutual forbearance, candour, and moderation. This sounds very liberally in the ears of philosophical indifference, but I am surprised that it should satisfy the minds of the truly pious, who have studied the word and the will of God. A union of charity may indeed subsist between persons of different persuasions, between the Protestant and the Papist, the Christian and the Jew, the Churchman and the Dissenter, and even between the Believer and the Infidel, but such a charitable agreement is far different from the union required by the Gospel. That is a union of mind in the acknowledgment of divine truth. Truth is ever uniform and invariable, and is to be sought and maintained with all our faculties, and all our strength.

The Apostle makes no allowance for varying conclusions drawn from the same premises. He supposes that all who had been duly instructed in sacred knowledge, and who were

under the influence of the Holy Spirit, would on every important subject concur in the same opinion. He was so far from approving of the conduct of those who attached themselves to particular teachers, some of whom were the partizans of Paul, others of Apollos, and others of Cephas, that he condemns it most severely as the cause of schism. He warns them against the contentions to which such conduct gave rise, and beseeches them, "by the name of our Lord Jesus Christ, that they would all speak the same thing, and be perfectly joined together in the same mind and the same judgment." If this identity of sentiment were not attainable, it would not be required. It is, indeed, the Unity of the Spirit. It is the Unity to be preserved in the Church of Christ. I must confess that the union of charity, as it is called, though often praised as a proof of liberality, and even sometimes commended from the pulpit, appears to me, when extended to doctrine, a guilty compromise of truth for the sake of peace. We are bound to look beyond such a charitable union, to the attainment of Christian Unity. A lower standard will ever be defective.

But how, will it be asked, can this unity, so desirable, so necessary to the security and prosperity of the Church, ever be obtained?

I answer, by real piety and humility of mind, blended with the love of truth and harmony. That discord does prevail at present,—that there is a wide difference in the modes of preaching between two classes in the Church, is too notorious to be denied. It prevails, indeed, in some places, to such an extent, that a man who has calmly made up his mind on the subject of religious truth, and dislikes contention with error, even in his own thoughts, will find it necessary to inquire who is the Preacher, and what are his sentiments, before he enters the sacred edifice.

But if a certain number of the Clergy on each side, equally pious and equally zealous for the truth of the Gospel, could be brought together, and with an earnest desire and prayer for unity, could be induced to compare their separate tenets with the word of God, I cannot help entertaining a hope that the breach now subsisting between them might be closed. Heartily do I wish at least that such an experiment could be tried.

But surely the Church itself, as a body, might do much to promote so desirable an end. When first established at the Reformation, great care was taken to preserve uniformity of worship by means of an invariable Liturgy, and there cannot be a doubt but equal

uniformity of doctrine was expected from the pulpit.

With this view the Homilies were drawn up, and if we consider the age in which they were composed, when we had just emerged from the abyss of Popery, and the Protestant platform was but recently settled, we have great reason to admire them as plain and popular compositions, adapted to the times, and as furnishing then, with a few exceptions, a good model for sermons, and a proper standard of doctrine. But they have long since become obsolete; the reading of them has been discontinued, and such is the change which has taken place in the modes of thinking, and discussing Theological subjects, and likewise in the nature of the tenets which are most frequently discussed, that it is obvious to my apprehension, that a Collection of Discourses on the most important points of doctrine, and those in particular which have become the subject of controversy, as well as on the practical duties of Christianity, might be formed with great advantage out of the works of the many sound Divines who have flourished since the Reformation, (and some of whom are still living,) which would be much better adapted to the present times than the generality of the Homilies. To many of the Laity, who, as well as

myself, are strongly attached to the interests of the Church, and the cause of sacred truth, I am well convinced, such a Collection of Sermons, formed with judgment, and sanctioned by authority as a Doctrinal Standard, would afford the highest satisfaction, and if a certain number of these were required to be read in every Church and Chapel during the year, it would be very easy to detect any material deviation from the orthodox principles so inculcated, and to prevent its extension and continuance.

But, perhaps, the formation of such a new Standard for uniformity of doctrine can hardly be expected to take place, and to be generally enforced throughout the United Kingdom, unless the Church itself were restored to her ancient rights, allowed to meet again in Convocation, and to consult, for her own interests in particular, and for those of the Christian Religion in general.

I, for one, take this opportunity of declaring my anxiety to see such a period arrive. There are many important reasons which render it desirable.

After the lapse of nearly three Centuries, I think, with many others, that a Revision of our Articles would be very desirable; not for the sake of innovation, to which no one is

more decidedly adverse, but for the purpose of confirming by certain explanations, and even omissions and additions if necessary, that interpretation of the Articles, conformably with the words of Scripture, which has long been sanctioned by the opinions of our soundest Divines, and wants nothing but the stamp of Ecclesiastical authority to render it valid. I am satisfied, by the arguments of many very respectable authors of the present day, that our Articles are not Calvinistic; but surely it would be most satisfactory to the orthodox members of the Church of England, and most useful to the junior Clergy of the Establishment, who are just entering on their course of teaching, to be assured from the highest source of spiritual decision to which a Protestant can bow, that the peculiar tenets of Calvin, so far from being adopted or admitted by our Church, are rejected by her as contrary to the attributes, the will, and the word of God.

Delivered as that Church has been from the tyranny and corruption of Popery, and never more, I trust, to be contaminated with the slightest admixture in its Pagan and Idolatrous worship, were she equally cleansed from the leaven of Calvinism, and that sour and gloomy spirit engendered by its influence, forming as she does one of the purest models of doctrine

and discipline which has existed since the Apostolic age; were she blessed with Christian unity of heart and mind, a unity, far more precious than the fragrant ointment which was poured on the head and garments of Aaron, far more delightful than the refreshing dew of Hermon, which descended on the mountains of Sion; connected as she is with the most perfect political Constitution which was ever framed by the wisdom of man, and improved by the experience of ages, and influencing more and more the members of its government and the people of its community, the British Church and State would indeed be the glory of Christendom, and of the universe, and while the latter extended its influence and its power in every quarter of the globe, the former would disseminate the word of truth to all the nations of the earth, and not only be herself prepared, but would gradually prepare the world for the second advent of her glorious Head.

There is only one more subject on which I am desirous of saying a few words before I take leave of the public. It is one which has given rise to much discussion, and on which I should be sorry to be misrepresented or misunderstood—I mean the Bible Society. Mr. Whish passes over my observations upon it as uncon-

nected with the object of my Letter, and only takes occasion to remark that he hopes those observations will tend to make the country at large more zealous in its support.

Now the notice which I took of this Society was occasioned by the circumstance of my having traced the genuine doctrines of the Church of England, from their seed in the ground to their vegetation and their fruit. I observed, that the pious Nelson was the pupil of Bishop Bull, one of the ablest champions of that Church, and that he had a principal share in the formation of the Societies for the Propagation of the Gospel, and the Promotion of Christian Knowledge. The extensive good produced by the latter Society naturally became the subject of my commendation, and I could not help comparing it with the Bible Society, formed on a different plan, and chiefly supported by that part of the Church whose tenets gave rise to my discussion.

But I then gave, and am still ready to give to the latter Institution its due share of praise. Its two principal and primary objects—the translation of the authorized Version of the Scriptures into all languages, and the dissemination of them among all nations, are both indubitably good. It originated, I have no doubt, in pious motives, and is supported by

pious views. As far as its purpose can be realized, it shews a zeal for the extension of the Redeemer's Kingdom, which does honour to the Country, and to the various denominations of Christians which compose the Society; and such is the opinion which I have always entertained of the objects of its Foreign Department, that I have long been an annual contributor to its support.

But in its Home Department it is liable to many objections, particularly from the zealous adherents to the principles of the Church of England. At home an auxiliary system has been devised to give it currency and success, the propriety of which, to use the mildest phrase which can be applied to it, is extremely dubious. At home it comes into contact and collision with the excellent and venerable "Society for Promoting Christian Knowledge"—a Society established on a far superior plan, and on more practical views; framed on the model of Christian unity instead of that of mere charitable union; providing in its primary laws, for the loyalty, humility, and piety of its Members, and cemented in all its transactions by the bond of social prayer. This Society not only distributes the Bible, but with it also, Tracts explanatory of its contents and its doctrines, agreeably to the best interpretations of the sa-

cred text. It distributes also its admirable Liturgy, which breathes the genuine spirit of sound devotion, inspired by a just sense of human weakness, and an earnest desire of Divine illumination and guidance. This Church of England Society is perfectly equal to the supply of the spiritual wants of all its members. It relieves them in the best possible mode, and the Parochial Clergy, who are almost universally Subscribers to this Institution, cannot but consider the unsolicited interference of any other as an intrusion rather than an assistance.

It was upon these grounds that I gave so decided a preference to the long-proved and highly valued Society of a former century, and particularly in its domestic arrangements, over the proceedings of a novel association, of whose foreign views I still entertain a favourable opinion.

But it is not only at home that the Society for Promoting Christian Knowledge is entitled to our praise. Its labours of love have been extended far beyond the sphere of the United Kingdom. Long before the British and Foreign Bible Society rose into existence, it had translated the word of God into the peculiar dialects of our own country, and likewise into many of the Languages of the East. And it was not content with merely sending out the

Bible to the people of those districts, but well aware that the Bible cannot be expected to effect the conversion of the world, unless it be combined with the Church of Christ, and the Preaching of the Gospel, it sent out Missionaries likewise, carefully selected, to promote this good cause, by explaining and enforcing the precepts of that Holy Book.

There is, therefore, no one object connected with Christian information and instruction, which has not been adopted and realized by this exemplary Society; and while it has pursued the noiseless and unostentatious tenour of its way, in the gradual advancement of every plan which could disseminate Divine Truth, either at home or abroad, it has only been limited in its efforts by the extent of its funds.

And here let me add, with heartfelt gratulation, as a circumstance of the highest importance to the interests of Religion and the Church, that the more ancient Society for the Propagation of the Gospel, after having contributed to establish and preserve the pure doctrines of Christianity in the North American States, till they became independent of the Mother Country, and still continuing its exertions in the Provinces of that Continent which are under our dominion, as well as in the Islands of the West Indies, has lately been

resuscitated by fresh Subscriptions, has extended its views to a wider sphere, has taken upon itself the charge of the Missionary Department devolved upon it by the Society for Promoting Christian Knowledge, and has combined its operations with the newly established Church in the East.

We may now then entertain the pleasing hope that these two Christian Societies, emanating at first like Sister Rivers, from the same pure and copious source, though they have long been separated and flowed in different channels through various regions of the earth, may, in process of time, be again blended together, and replenished with the accession of new streams, may unite in fertilizing the most distant countries with the waters of life.

APPENDIX.

After the full Vindication of my sentiments, into which I have entered in the foregoing pages on the various subjects which were involved in my Letter, or which were drawn into controversy by the 'intended Reply of Mr. Whish,' I must pass over the "Observations of the Clergyman" to whom that Letter was addressed, with a much briefer notice, partly because many of the objections advanced by my latter antagonist, have been answered, as I conceive, in the foregoing Vindication, and partly because I do not think the Observations themselves require any long or elaborate reply.

Had I known how deeply the Clergyman in question was immersed in the depths of Calvinism, I should have thought it fruitless to have addressed a Letter to him, merely on the subject of what is called Evangelical Preaching, and I must do Mr. Whish the justice to say, that I cannot accuse him of going all lengths with the Divine, in whose cause, as well as that of his own party, he volunteered his services.

When I say that the anonymous Clergyman has proved himself a Calvinist, I do not mean to say it invidiously. Entertaining as I do a horror of Calvinism myself, as a derogation from the honour and goodness of Almighty God, I can still make allowances for those who

have been brought up in its tenets, or have studied Calvinistical writers, till they have been led away by their false views and interpretations.

They may be sincere and pious, and may conceal from themselves or harden their minds against the consequences resulting from these doctrines, while they imagine that they are to be found in Scripture.

The Author of the Observations on my Letter, I will charitably believe to be such a Calvinist, but it is obvious that he must differ from me more diametrically than any moderate Member of the new Party.

At the same time I must say, and I hope all the Heads of our Ecclesiastical Establishment will support me in saying— these are not the sentiments of the Church of England. I do not regret that I was induced to publish my Pamphlet, when I find that it has been the cause of checking such opinions as those to be found in the Observations in answer to it. They must be brought to the Standard of the Sanctuary, and rejected, if they are proved to be erroneous.

A regard to truth obliges me to assert, what perhaps the Clergyman in question may consider as a compliment, that I differ from him toto cœlo in his view of Christianity. Nay, I must go farther. There is scarcely a page in his Pamphlet, or a sentence in any page, in which I can thoroughly agree with him. Indeed I must profess my conviction that no one who has not been bred in the Genevese School, or who has not adopted its principles, could patiently read it through.

And yet the author adopts a dictatorial style, as if he were entitled to triumph over a Lay Member of the Church of England, and to deliver his dogmas e Cathedrâ.

Having made these few preliminary remarks, I shall proceed to quote some passages from the Pamphlet, as the best proof I can give of the nature and tendency of the Writer's sentiments, and to offer such observations upon them as they seem to demand.

The first passage I shall select is the following, which occurs in his 6th page. *And in so doing, (that is, in preaching the Gospel,) he must be prepared to go through evil report as well as good report. But if to the merits of Christ he adds the works of the law as necessary to salvation, then is the offence of the Cross ceased; and all men speak well of him.* Now I would only insert before the word law, the epithet *Christian,* for no other works can be contended for by any Divine, than those originally commanded by God in His holy Law, and subsequently explained, confirmed, and enjoined to be taught by our Saviour, and then I would merely ask of the sentence so amended, how far it differs from direct Antinomianism?

The next I shall quote is in page 7. *Christian motives is an expression of less doubtful designation, knowing that you regard Christianity as a religion of motives. But can the sentiment be vindicated? If I rightly understand the term motive, it means an inciting cause, which influences the choice, and instigates to action. Now it is possible you may entertain such exalted notions of the dignity of human nature, and its tendency to good, as to persuade yourself that man is possessed of inherent motives to obedience. To ascribe motives to man is to discard the work of the Spirit.*

What the Clergyman means by *inherent motives* I do not profess to understand. But I do profess to believe, in common as I apprehend, with the great majority of

the Divines of the Church of England, that the religion of the Old and New Testament is a religion of motives. That is, that laws, and promises, and threatenings, are delivered in both, to excite the obedience, the hopes and fears, the desires and expectations of mankind.

What does the Clergyman think of that fine passage in St. Paul? "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead, and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."

Is it possible that a stronger motive can be urged for the obedience of a Christian?

Calvinism indeed cannot admit of motives, because it attributes every effect to the arbitrary power of God.

In page 8th the Author says, *You speak of a man having been redeemed, and then of something to be done to contribute to his salvation. Christ saith, "He that believeth will be saved." His salvation is secure.* On this passage, particularly on the addition to the text, I shall make no comment.

In page 9 he says, *There is another of your remarks to be noticed. "This life is a state of trial and probation for a better." That it is a state of trial in a greater or less degree, we all know and feel. But it cannot so readily be admitted to be a state of probation.*

A Calvinist indeed cannot admit this, because he believes his own salvation, if elect, to be irrespectively decreed and secured, and therefore not exposed to probation, but a sound Christian must believe it, and "while he thinketh he standeth, take heed lest he fall." In page 11 he wishes to exchange the word probation for discipline. I see no great difference between them, pro-

vided the latter imply insecurity and trial of obedience, but this I am afraid he would not be ready to allow.

In answer to my observations on the exaggerated statement of the consequences of the Fall, where I shew that the progress to total depravity was gradual, and marked by the exception of a pious race, he begs the question, and asserts that man *was utterly unable to counteract his tendency to evil.* He acknowledges, indeed, a progress in guilt before the Flood, and quotes "Nemo repente fuit turpissimus," which is positively giving up the point, and yet he says, p. 16.—*And the incontrovertible fact that man is by nature prone to evil, and averse from good, establishes beyond dispute the doctrine of the* TOTAL CORRUPTION *of mankind.*

Now here I must observe, that he has foisted in the phrase *averse from good,* which is not inserted in the *Article on Original Sin, and which is again a petitio principii,* and yet even in this phrase I must venture again to deny that the total corruption of mankind is the doctrine of Scripture, or of the sound Divines of the Church of England.

In his 27th page he observes, *There is only one expression more I have to notice, before I proceed to your next topic: "He did not die to save us when we had become diabolical, but to prevent us from becoming so." I judge of the meaning you attach to the word diabolical by comparing it with preceding expressions, viz. fit companions for devils and infernal spirits. And are not all men so by nature?*—And again: *Having asserted that Christ did not die to save us when we had become diabolical, you immediately add this transverse sentence, "while we were yet enemies he died for us," not considering that adversary or enemy is the very meaning of the word devil,* &c.

And because Satan signifies an adversary or enemy, and the term is is so applied κατ' ἐξοχην to the Devil, does it follow that all enemies are devils?

When our Saviour rebukes St. Peter for opposing the scheme of Redemption in his predicted suffering and death, and says, "'Get thee behind me, Satan"—does this Clergyman suppose that Peter, on which Rock Christ had just promised to build his Church, was become a Devil incarnate? Does he really make no difference between devils and men? The merest Tyro in Theology might surely point out the obvious distinction between them.

We are taught to believe that devils can neither think nor will, nor do any thing but what is evil, whereas man, in his most degenerate state, is still capable of good.

On the subject of Regeneration, as connected with Baptism, the remarks of this Clergyman seem to me, I confess, to be full of misconceptions and misrepresentations. If any arguments can open his mind to the truth on this subject, let me hope that the admirable work of Dr. Bethell will have that effect, and when he has read it with the attention it deserves, I trust he will withdraw the assertion which he has made (p. 32)—"*Fallacious in every point of view is the idea that Baptism and the new Birth are necessarily connected.*"

But there are some observations of the Clergyman on this subject which I cannot pass over in silence. In his 33rd page he expressly says, that those who are regenerated can never perish.

No doubt the regenerate would fall utterly were they not kept by Almighty power. "They may depart from grace given, and fall into sin, and by the grace of God may rise again, and amend their lives," (Art. 6) but they shall

not finally fall: that is impossible; for they are sustained by Omnipotence; "they are kept by the power of God through faith unto salvation"—therefore they shall never perish.

Here we have the infallible perseverance of Calvin carried to its utmost extent; and what is remarkable, the author has inserted the very addition to the 6th Art., which the Assembly of Divines in a former century were anxious to introduce, and which was so properly rejected by the Church.

In page 34, he says, "*It is not to be readily granted that the Church of England considers Regeneration as identified with Baptism. Such a notion of Baptism bears a near assimilation to the Papistical Sacrament of* EXTREME UNCTION."

Is there not something irreverent, to use the mildest term that I can adopt, in any comparison whatever between the Sacrament of Baptism ordained by Christ himself, and confessedly as a sign and symbol of a spiritual grace, with a pseudo-sacrament of the Romish Church not so ordained, and which is justly exploded by Protestants?

In page 39 we have the following sentence—*The lamentable instances of the little effect produced by early Baptism, need not excite surprise in those who form all hopes of a propitious issue on human efforts; for you allege, "Neither the parents nor the god-parents, nor the children themselves may fulfil their part of the covenant, and therefore the latter may forfeit their claim to the favour of Heaven—they may have received the grace of God in vain!" This is certainly a most extraordinary allegation, leaving to the Almighty no will in the matter, but what depends entirely on the will of his creatures, subjecting*

God's will to be directed by that of men.—If men have the will to perform their part, God has no alternative, he must in every such case perform his, because of their consequent claim to his favour. Such language is "ill-befitting a worm crawling on this little hill of corruption." But the Lord in all his dealings displays his sovereign authority, and if we be partakers of his mercy and grace it is solely by HIS WILL.

Now this is the idea entertained by Calvinists in general of God's dealings with man. They seem incapable of comprehending the nature of the government which He exercises over His rational and responsible creatures; and therefore they confound the will of God with the power of God. We have his will plainly revealed to us in Scripture, and yet we see and know that it is frequently counteracted and opposed. Even when it produces its desired effect, it is produced by the co-operation of man, for all God's precepts require obedience, and all His promises are suspended on conditions. When we speak of the power of God, we speak of a sway which nothing can resist, and which is supreme either to punish or reward; but which we are assured is not exerted on the mind of man to compel obedience, because such a compulsion would destroy the nature of a moral and rational being, and annihilate the distinction between right and wrong.

Then with respect to my quotation from Scripture: "They have received the grace of God in vain," he acknowledges (p. 40)—*They may in a general sense, &c. But where God vouchsafes his* SPECIAL *grace, he does not bestow it in vain. He giveth not as man giveth. "The gifts of God are without repentance."*

Now this distinction does not seem to be warranted either by the Church or the Bible. All the graces of

God, whether general or particular, may be retained and improved, or they may be neglected, abused, and forfeited. This the Clergyman cannot allow. In short, all his assertions on Regeneration, for I really cannot call them reasonings, proceed on the assumption that every thing good within us is produced by the arbitrary will of God, which is irresistible, and cannot fail of its final effect.

On the subject of dividing a Christian congregation into the converted and unconverted, the Author of the Observations is led into strong invectives against the doctrine which I venture to maintain, partly because he has not attended to my assertions, and has not understood my meaning, and partly because he confounds Conversion with Regeneration.

This is the common error of the party. By Regeneration I mean being adopted into God's family, being born again of water and the Holy Ghost, receiving the earnest of God's grace, the principle of a new life, to be expanded afterwards by spiritual growth in faith and practice. By Conversion I understand the change of mind and character either from ignorance and infidelity to knowledge and belief, or from wilful disobedience and a vicious life, to a contrite acknowledgment of offences, and an entire devotion to God's service.

The Clergyman will find, if he reads my Letter again, that I allow of both these kinds of conversion; though I observe, that our Apostolic Divines generally designate the latter by the term Repentance. I fully concur with Dr. Paley in the passage quoted by the Clergyman, and also in much of what he has said in other places on the subject of conversion, but which the Clergyman has not quoted.

In a great part of what he observes in pp. 45 and 46, on my remark that "*many have been baptized in infancy; and educated by pious parents in the knowledge of the truth, have gradually grown in grace,*" I am glad to find that I can cordially agree. But he does not proceed with me to the same conclusion. My object is to shew that being regenerated in infancy, and the guilt of original sin being done away by the death of Christ, the child may be so trained up, that under the influence of God's grace he may never require that change of mind and character which is called conversion, and I must maintain that it is the anxious wish of our venerable Church, that, as far as is possible, all her baptized members should be so educated.

I allude therefore to the time of the Apostles, even in which early age of the Church I observe that children who had been thus baptized and thus educated, had grown in grace "*till they had become perfect in Christian holiness.*" To which the Clergyman answers—*This is a Wesleyan doctrine. The Church of England owns it not. You seem to unite in opinion with those who assert, that to every man is given a measure of grace, which, if he duly improve, he will be saved; if he neglect it, he will perish; and by improving it to the utmost, poor, frail human nature may become perfect in Christian holiness. How inflated with pride is the human heart, as if the salvation of a sinner depended on his own exertions!* I do indeed unite with those who hold such an opinion, though I would not limit the grant of grace. Our Church rightly denies the possibility of unsinning obedience, but there is an attainable perfection which is repeatedly required in Scripture and which I am sure therefore she does not deny. Our Saviour enjoins us "to be *perfect* as our Father in Heaven is perfect."

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These quotations, I conceive, will fully justify my expression; and as to the conclusion of his sentence, which is given with the asperity of a taunt, I will venture to say no one can deny that the final salvation of a sinner must depend in part upon his own exertions, who does not deny that man is called upon to " work out his own salvation with fear and trembling."

But to return to the former subject. I assert that Timothy, being descended from a pious Mother and Grandmother, who had both embraced the Christian faith, being, as we have reason to believe, regenerated by Baptism in infancy, and " from a child having known the holy Scriptures, which were able to make him wise unto salvation, through faith in Christ Jesus," was one of those who never came under the denomination of a convert.

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the regeneration of Timothy in his infancy, instantly you fly off, and assert that he never stood in need of a total change of mind and character, and what else can you make of Regeneration?

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Upon this passage, as well as that frequently repeated by this Clergyman, "*Kept by the power of God unto salvation,*" both proving his belief in a state of perfect security, I beg leave to offer a few remarks.

It has often been observed, by some of the soundest Divines of our Church, that the effects produced on the heart of man, are sometimes attributed in Scripture wholly to the power of God, and sometimes wholly to the efforts of man. While David prays to God to make him a clean heart, and to renew a right spirit within him; Ezekiel commands the Jews—"Cast away from you all your transgressions, whereby you have transgressed, and make you a new heart and a new spirit." There is no passage more striking than that so often cited in Scripture on the infidelity of the Jews. It is given by St.

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The obvious inference from such a contrariety of expression, which is drawn by the judicious Divines to whom I have alluded, is this—The effect produced is the work of God and man conjointly. Man can do nothing as he ought to do without the preventing and assisting grace of God, and God does not choose to do any thing completely in and by man, without his concurrence and co-operation. And with regard to punishment, we are to infer, from the knowledge He has given us of His attributes, that he does not inflict judicial blindness and want of understanding, till men have wilfully closed their own eyes, and their own ears, and hardened their own hearts.

The positive and general declarations of Scripture, are therefore to be understood conditionally. Promises are made to the righteous, threatenings are denounced against the wicked, but "if the righteous turn from his righteousness and commit iniquity, he shall even die thereby;" and "if the wicked turn from his wickedness,

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With respect to the phrase on which so much stress seems to be laid by the Clergyman—"*Kept by the power of God unto salvation,*" it is taken from the first Epistle of St. Peter, which is addressed to those who are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience."—It follows, therefore, that God's election depends on His foreknowledge of the obedience of those whom He has called.

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You must have read the Bible with extraordinary spectacles, for really mine have never yet discovered to me a single page of the Old or New Testament, that proclaims works of righteousness to be required of man as necessary to obtain the favour of God.

Now I answer at once that it requires no spectacles at all to discover, from the general tenour of Holy Writ, that "the Lord will bless the righteous, that with favour will he compass him as with a shield." That "God is in the generation of the righteous"—that "the righteous cry, and the Lord heareth them"—that "the Lord upholdeth the righteous"—that "verily there is a reward for the righteous"—that "the righteous shall be glad in the Lord, and put their trust in him"—that "the Lord loveth the righteous"—that "the hope of the righteous shall be gladness"—that "he that worketh righteousness shall never be moved"—that "the righteous Lord loveth righteousness; his countenance doth behold the upright"—that "the eyes of the Lord are over the righteous, and his ears are open unto their prayers [b]." All these texts, and numerous others, particularly that of St. John, "He that doeth righteousness is righteous," prove the truth of St. Peter's declaration to Cornelius, "In every nation he that feareth God and *worketh righteousness* is accepted with him;" a text which, if rightly considered, is enough to banish Calvinism for ever out of the world.

In the next page (50) we have a sentence nearly as singular as the last. *I can see no possible difference between works as the* CONDITION, *or as the* MERITORIOUS CAUSE *of our salvation. If they be one they must be both.* How lamentable it is that many of our good Divines should have written so ably on the conditions of the Christian Covenant, and the clear distinction between the condition and cause of our Justification, and yet have produced no effect on the minds of those who are involved in Calvinistic error.

[b] Psalms, passim.

Of the Clergyman's observations on the Homily on Salvation, I shall take no notice, because I have entered so fully into my own Vindication on this subject, and endeavoured to clear myself from unjust aspersions in my answer to Mr. Whish.

In his remarks on St. James, he runs into the mistakes which have been exposed by Bishop Bull and others, and he observes, p. 58, 9, *I believe we are justified by faith, because St. Paul expressly declares it. And I further believe that our faith is justified by our works, because St. James says, "by works faith is made perfect."* Now I would only ask what is the meaning of the word justified? Is it not acquitted, absolved from sin, and considered as just in the sight of God? Is our faith then acquitted, absolved from sin, and considered as just by means of our works? If there is no sense in applying such terms to faith, there can be none in asserting that *our faith is justified by our works.*

In answer to my remarks on the declarations so often made against moral and legal preaching, he says, (p. 62,) *You have yourself exemplified repeatedly what is meant by moral and legal preaching. Of the many passages which abound in your pages, we have a specimen at hand in this very paragraph, "Without which morality* (the Clergyman makes me say, but *I* say, without the morality taught by our Saviour and his Apostles) *the system for the redemption of mankind would be incomplete." Excellent Theologian! So then, according to your system, the* ALL-ATONING *sacrifice of the Saviour will be insufficient, unless the works of man be added to it.* Undoubtedly, the all-atoning sacrifice of the Saviour will be inefficient for the final salvation of any one who does not add to

his belief in Christ those works which he and his Apostles have commanded us to perform. "Not every one that saith unto me, Lord, Lord! shall enter into the Kingdom of Heaven, but he that *doeth* the will of my Father which is in Heaven." This is my Theology; whether it is *excellent* or not I leave others to decide.

In the next page (64) is the following remark:—*A most curious specimen of reasoning occurs from Luke* xii. 8, 9. "*These men believed on the Son of God, and yet will be denied by him;*" *but Christ will deny only those who deny him—ergo, denying the Son of God is believing him. What a redoutable Logician!!!*

Now here, I am interested in defending the Gentleman whose observations are printed in my Appendix, from a most unwarrantable attack, or perhaps I should rather say, from a most gross mistake. That Gentleman remarks, that 'in all those texts which speak of faith only, as ensuring deliverance from perdition, and the attainment of everlasting life, the concomitants of true faith are implied.' St. John, he says, gives us a case in point. "Among the Chief Rulers many *believed* on him, but because of the Pharisees they *did not confess* him, lest they should be put out of the Synagogue." Now our Lord saith, "Whosoever shall confess me before men, him shall the Son also confess before the Angels of God, but he that denieth me, (or refuseth to confess me) before men, shall be denied before the Angels of God." Here is a case, proving, as plainly as words can express, that *bare faith* will not avail. "These men *believed* on the Son of God, and yet *will be denied* by him." Whoever reads my friend's observation, and compares it with the strange distortion of his meaning

given by the Clergyman, will be at no loss to determine to which of the two the term "redoubtable Logician" ironically applies.

In my remarks on the denunciations against self-righteousness, I allow, that "if such denunciations were directed wholly or chiefly against those who are satisfied with their own righteousness, and therefore will not listen to the calls of the Gospel; who fancy that they lead good moral lives, and have no need of spiritual instruction, I should join heartily in the reprobation—They are not Christians." To which the Clergyman adds, p. 67. *Indeed they are not. You are perfectly right for once.* "*This caution against self-righteousness* (still quoting from me) *is directed to those who profess a faith in Christ, who are among the hearers of his Ministers*"—*who reckon a strict observance of rites and ceremonies among the* "*works of righteousness required of man, as necessary to obtain the favour of God;*"—(the part not included within inverted commas, is an interpolation of the Clergyman's;) "*and who consider the duties of man as the fulfilment of those conditions, without which he cannot hope to be saved.*" *These are the Pharisaical professors, who, because they lead good moral lives, thank God they are not as other men are.*

The best answer I can give to this intermixture of his own language with mine, and to the taunt with which it concludes, is by a quotation from my Letter in a following page.

"A high degree of righteousness, therefore, is to be attained by the Christian, if he wishes to enter into the Kingdom of Heaven. And is this to be disclaimed as self-righteousness? Surely not. It is not connected with an idea of merit, but with a sense of duty. Humility is

one of its essential characteristics, and all selfish propensities are to be subdued to the will of God. It cannot be attained without His preventing and assisting grace, and therefore its qualities and effects are described as the fruits of the Spirit."

On the subject of Conditions, the Clergyman says, p. 73. "*The modern Divines you mention, do not merely insinuate, they openly maintain that conditional salvation is no salvation.* This is plain enough.

The next paragraph, he says, is really appalling. "*These, then, are the terms and conditions upon which our salvation depends, and notwithstanding the great things which God has done for us, if we fail in fulfilling those conditions, we forfeit our claim to the eternal inheritance which Christ has purchased for his faithful followers.*" After a climax of accusation for such assertions as these, and some of my preceding ones, the Clergyman says, on the above passage—*Omnipotence itself is declared incapable of saving us, we must save ourselves.* To which I calmly answer, if Omnipotence itself has pointed out to us the mode in which we are to be saved, namely, by obedience as well as faith, we cannot expect to be saved by that omnipotence, unless we obey.

In page 76 he says—*The Son of man shall come in the glory of his Father with his angels, and then shall he reward every man (not* BECAUSE OF, *but)* ACCORDING TO *his works. If works be the* NECESSARY CONDITIONS *of salvation, they must be the meritorious cause of it.*

This I positively deny. Such a doctrine would indeed rob our blessed Saviour of his all-sufficient merits. No: the works which are required of us as conditions, are duties, and therefore not, strictly speaking, meritorious actions. "When we have done all that is required of

us, we are still unprofitable servants; we have done that which it was our duty to do." The death of Jesus Christ alone procures for us pardon of sin and eternal life, as the meritorious cause. But when God has promised to reward our good works, they may be said to acquire a relative degree of merit from that promise, and this is implied in the prediction of final reward to every man according to his works.

As a proof of conditions being required of man, I instance our blessed Saviour's requiring us, in his own Prayer, to ask for forgiveness as we forgive others. Without forgiveness of sin we cannot hope for salvation. That salvation, then, depends on the condition of our readiness to forgive. To this the Clergyman says, p. 78—*Forgiveness to others is not the condition of our obtaining forgiveness, any more than our loving God is the condition of our being beloved of Him.* What then does our Saviour mean by declaring, " If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses?" I will trust to Christ's declaration rather than to that of his Minister.

In page 80, he says—*The Scriptures most expressly and pointedly forbid me to admit that " Works wrought in faith are the necessary conditions of salvation."*

Now this, nearly word for word, is the Title of a most admirable Sermon of Bishop Horne, in which he shews most clearly that works of faith are such conditions. Bishop Bull had shewn the same in his Harmonia Apostolica. The object of the Bishop is to shew that works, as conditions, are implied in our primary, and required for our final Justification. Of him, the Clergyman says, in his 96th page—*The consideration that Bishop Bull favoured the Popish doctrine of human merit,*

and the efficacy of works to obtain justification, is sufficient to lessen the weight of his authority with Protestants. On Romans xi. 13, *the Bishop observes, "The Apostle here earnestly recommends good works as necessary to justification and eternal life." Then, to shew the consistency of even Bishop Bull, he says again on Romans* iii. 20, *that "by the works of the law, whether moral or ceremonial, shall no flesh be justified in the sight of God."*

Now, I must take the liberty of saying, that it is impossible the Clergyman should have read the Dissertation on this subject by Bishop Bull, for no man of integrity who had read it, could maintain for a moment that he was a favourer of the doctrine of human merit. He expresses himself always in the strongest terms against it; and as to his apparent inconsistency in the two passages just cited, allow me to suggest that it may possibly arise from the Clergyman's not distinguishing between works in general being excluded as the cause of justification, and Christian works connected with faith being admitted as the conditions of it.

But to return to a former page. At the 84th, the Clergyman clearly deduces his opinion in a few words on the subject of Election. *Irrespective Election which you mention, is clearly the doctrine of Scripture and the Church.*

Here we have a direct avowal of one of the strongest points of the Calvinistical creed. In reply, I can only express my firm persuasion that irrespective Election, as it regards a future world, is neither the doctrine of Scripture nor of the Church,—that election is declared in the Bible to be founded on God's fore-knowledge,—that what St. Paul has said in the Romans respecting it, refers to the election of nations to particular privileges,

and advantages, not of individuals to eternal life; and that the whole of his reasoning applies to the calling of the Gentiles to the knowledge of the Gopel, and to the rejection of the Jews in consequence of their infidelity.

To this Calvinistic assertion the Clergyman adds, what I should hail with satisfaction as sound doctrine, could I believe it to be sincerely embraced. *Irresistible grace, so commonly foisted into the statements of our opponents, is contrary to the experience of Christians in all ages.*

It is indeed; but why do I speak with doubt about its sincere adoption by the Clergyman and those who think as he does? Why? but because I find in so many of his previous pages the declarations of this very Clergyman, *that the Lord in all his dealings displays his sovereign authority,—that his special grace cannot be given in vain, and that if men have the will to perform their part, God has no alternative.*

How can I suppose that those, who argue in such a strain, can really believe that the grace of God may be resisted? I can only account for such different statements from the natural weakness of the human mind, which is not aware of its own contradictions.

In page 84, the Clergyman allows that *we may set up the idol of self-will in opposition to the true God—resisting his will;* and in p. 86, he quarrels with me for *confidently proclaiming that "it is evident to demonstration that the will of God may be counteracted by the wilfulness of men," i.e. in other words, the* WEAKNESS OF MAN IS STRONGER THAN THE POWER OF GOD!!!

Well may he introduce notes of admiration at this contradiction of himself. With his former observation I cordially agree. To his latter I would only observe again, that God has declared, "He wills all men to be

saved, and that He is not willing that any should perish." If, therefore, any perish, or if all be not saved, God's declared will is counteracted.

But on this assertion of the Apostle, that "God wills all men to be saved," he wishes to limit the number, and alluding to the decree of Cæsar Augustus, that all the world should be taxed, he ludicrously asks, whether I by name, had been enrolled in Cæsar's book. I really thought he had been too learned a man not to have known the meaning of Η οικουμενη.

The last passage I shall advert to is in p. 90, where he quotes me saying, saying, "*Man has still the power of ensuring or forfeiting salvation by his own exertions, or his own neglect.*" *This wants confirmation. You should have informed us where you learnt this, and on what authority you state it.* I answer at once—in the Parables of the Ten Talents and of the Ten Virgins, and generally in every injunction in the Gospel, to persevere in holiness, and in every caution to avoid sin. But the Clergyman will tell me, as he does in the 91st page, that *the Lord's people are saved with an everlasting salvation, wholly of free sovereign grace.*

There are numerous other passages in these Observations which I think almost equally liable to objection as those which I have selected; but I conceive I have made extracts enough to shew that the spirit of Calvinism breathes through the whole of the Pamphlet, and I hope I have satisfied the generality of my readers both in this Appendix and in my answer to Mr. Whish, that this is neither the spirit of the Gospel nor the spirit of the Church of England.

With respect to the style in which these Observations are written, many of my friends were offended at its

apparent rudeness and incivility ; and one of them had written, and even printed, a Pamphlet, in which, professing to embrace the Clergyman's principles, and to push his remarks a little farther in their opposition to mine, he had turned the most prominent parts of the work into what he considered well-deserved ridicule. I was happy to have it in my power to suppress the publication of this Pamphlet, for I would not wish even in pleasantry, that railing should be returned for railing.

I can truly say, likewise, that I read these Observations through without their exciting in my mind either indignation or anger. The quaintness and acerbity of some of the phrases, I confess, did sometimes provoke a smile.

But invective and abuse generally defeat their own purposes. They are dangerous weapons, which often recoil on the heads of those by whom they are employed, and notwithstanding any intended provocation, I can from my heart assure my antagonist that I entirely forgive him.

With the sentiments and principles which I profess and feel, I cannot offer him a more sincere wish and prayer, as a fellow-Christian, than that he may embrace a sounder Creed, and be guided by a more charitable spirit, before he is called upon to give an account of the talents committed to his charge.

I will now take a final leave of the Observations on my Letter, as well as of the Author ; and, if possible, of controversy likewise, in which assuredly my heart has no delight.

The desire of promoting religious truth and Christian unity, first induced me to take up my pen, and I cannot lay it down without again expressing my ardent desire

and petition for that blessed Unity among the Members of the same Apostolical Church—a Unity of Faith and Practice, of Doctrine and Discipline, of Heart and Soul —of Mind and Judgment—which can only be inspired and maintained by the Holy Spirit of love and peace.

THE END.

Printed by R. GILBERT, St. John's-square, London.

Lately published, by the same Author, price 2s. 6d.
the Third Edition of

"A LETTER TO A CLERGYMAN

ON THE

PECULIAR TENETS OF THE PRESENT DAY."

